

Improvement Era

VOL. 25 No. 2

DECEMBER, 1921



ORGAN OF THE PRIESTHOOD
QUORUMS, THE YOUNG MEN'S
MUTUAL IMPROVEMENT
ASSOCIATIONS, AND THE
SCHOOLS OF THE CHURCH
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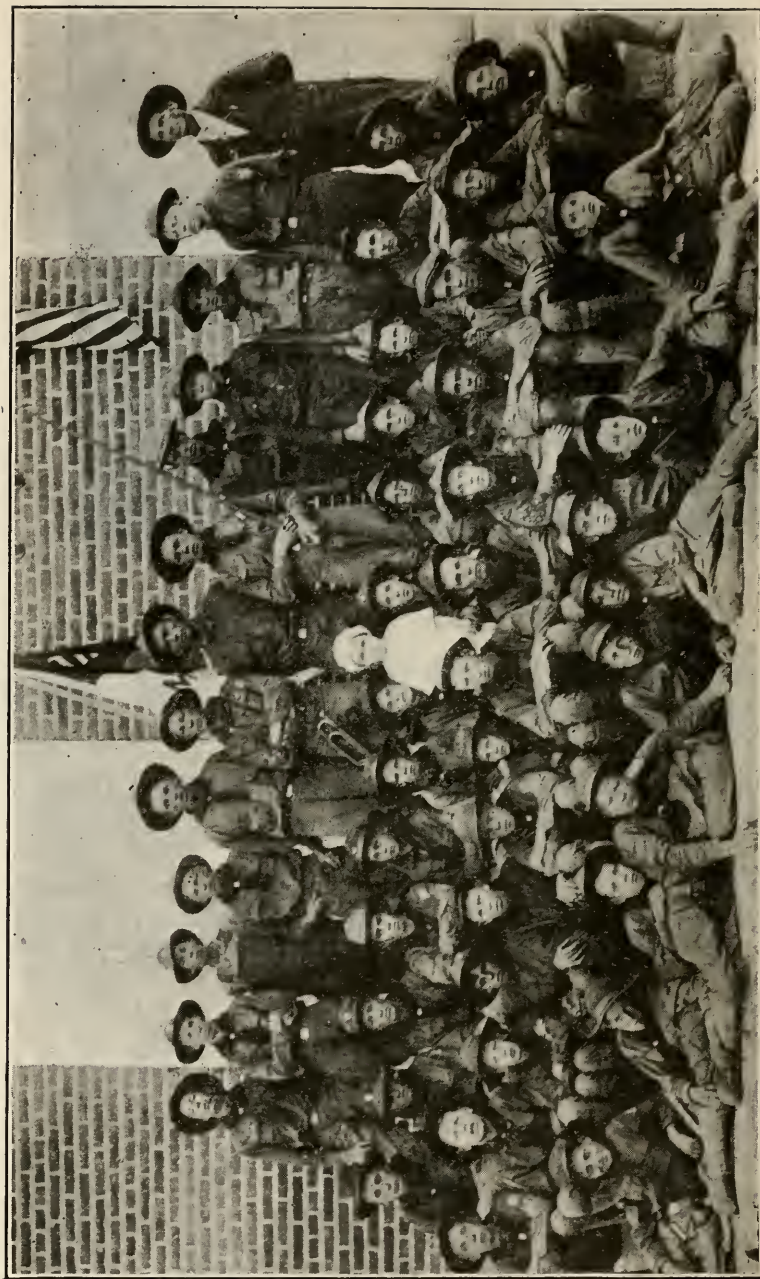


Time's Goal

We think of Bethlehem, its plains we see,
And glorious star, the orb of Destiny;
See it illumine the darkness of the night
That lies 'twixt us and where the path is bright;
And we can hear the heavenly lullaby,
That seems to sweep adown the arch of sky;
Then many voices singing, "Peace on Earth,"
Announce to all the world the Christ Child's birth.

Now we can understand the melody;
Not then peace to come, but in time to be;
And now we know a night must surely come,
A chasm crossed before the height is won—
And all the world be troubled near and far,
Until appears again the Morning Star.
Time, speeding on, will near its goal be, when
World epochs are in line,—Christ comes again.

Lydia D. Alder



TROOP 2, MT. PLEASANT M. I. A. SCOUTS

As they appeared just after their return from a strenuous all-day hike Calvin N. Christensen, Scout master. It will interest the general reader to learn that in the Church there are 14,000 of these fellows interested in Scouting, most of whom are also numbered with the 60,000 members of the Lesser Priesthood.

IMPROVEMENT ERA

Vol. XXV

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The Imperial Valley

A Warning to the Watchmen on the Towers of Zion*

By President Anthony W. Ivins

I shall read, my brethren and sisters, from the seventeenth chapter of Isaiah, the twelfth verse:

Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters.

The nations shall rush like the rushing of many waters, but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

The Story of the Imperial Valley

It was not until recent years that men realized that there existed, in the extreme south-eastern part of California, and extending across the border line south into Mexico, a valley which, by the application of the intelligence of man, could be converted into a veritable empire, where before had existed only a desert waste. For ages it had lain there, a sun-baked, unproductive land, avoided by the traveler, dreaded as a place where death from thirst awaited the unfortunate who might be caught in its toils.

The great Colorado river flowed past it, but its life-giving current had never been diverted that the thirsty land might drink and live.

Experienced engineers were called in for consultation, a great irrigation system was planned and finally developed, with the result that the Imperial Valley became one of the most productive in all our land, providing homes for many people.

*An address delivered at the 92d semi-annual conference of the Church, October 6, 1921.

Then, one day, word was flashed to the people of the valley which threw them into a condition of consternation and confusion. The head gates which controlled the waters of the great river had given way, at the point of diversion, and a mighty flood was pouring into the basin of the extinct Salton Sea. This basin once filled, the flood would sweep on, and the Imperial Valley would become, what in the remote past it had been, the bottom of a sea.

What was to be done to avert this disaster? The people did not abandon their homes and flee in confusion and terror, but with united front set themselves to the task of checking the onrushing flood, and confining the raging waters to their proper channel. The Government, when appealed to, cheerfully responded, the railroads extended every aid in the effort put forth, again the engineers were called in, and as a result of the effort of these combined forces the flood was staid, the development of the valley continued, and the people, whose very existence had been threatened, remained in undisputed possession of their homes. It was from this incident that Harold Bell Wright obtained the material for his very interesting story, *The Winning of Barbara Worth*.

Its Application

I have related this story because it appears to be applicable to the remarks which I desire, with the help of the Lord, to make. One hundred years ago the world was a barren waste so far as correct knowledge of God was concerned. His personality, his attributes, his purposes and hand-dealings with the children of men, both as they apply to the past, the present and the future, were misunderstood. The river of understanding had always flowed by, but no one appeared to realize that the thirsty earth was perishing for want of the life-giving influence of its current, until through the wisdom of an inspired engineer the waters of the river were diverted, and by the life-giving influence which flows from God, through the channel of his Priesthood, the desert waste began again to produce, and for nearly a century the Lord of the Vineyard has garnered much good fruit, and the people of the valley have dwelt in security and peace.

Have the People of the Valley Become Careless in Their Fancied Security?

In the meantime other streams have found their way into the channel of the river, streams coming from the summits of the storm-swept peaks above, bearing in their current silt, and bowlders, and up-rooted trees, which have converted the once

quietly flowing current into a turbulent torrent, which is beating against the diversion dam with well nigh resistless fury. Have the people of the valley become careless and indifferent in their fancied security? Do they appreciate the fact that even cement will gradually wear away, and must be replaced? Do they realize that the abutments of the diversion dam are trembling under the pressure of the flood, and that if they once give way this great turbulent river of humanity will rush in and engulf them? Let us see.

Since my earliest recollection I have heard the men who have been chosen to direct the affairs of the Church, and give counsel to its members testify that these valleys of the mountains, to which the Lord brought the people under the leadership of his servant and prophet, Brigham Young, was a choice land. A land which had been held in reserve, that an ensign might be raised here to which modern Israel would be gathered. That it was our heritage and should never be permitted to pass from our hands into the possession of strangers. That we should be, as far as possible, an independent, self-supporting people, and above all else that we should keep ourselves clean and unspotted from the sins of the world, and free from the bondage of debt.

A Warning Voice

I well remember a time when, in the county of the state where I was, for a number of years, assessor and collector, there was not a home or farm on which there was a mortgage, nor a dollar of bonded indebtedness. At the October conference, ten years ago, speaking from this pulpit, President Joseph F. Smith said:

"If there is anyone here who is in debt, I would advise that when he goes home, and when I go home, too, that we will begin with a determination that we will pay our debts, and meet all of our obligations just as quickly as the Lord will enable us to do it. If there is anyone here who is intending to go into debt for speculation I would advise him to hesitate, pray over it, carefully consider it before he obligates himself by borrowing money and going into debt. In other words, keep out of debt. That means me as well as everyone else."

The Burden of the Great War

I know of no way by which proper conclusions may be reached except by comparison. Let us see what our condition today, as it applies to this question, is, as compared with ten years ago.

We have only recently, as you know, emerged from a great world war, tremendously expensive, more so than any other war

has been. A war, the direct cost of which amounts, according to the most conservative figures at my disposal, to two hundred billions of dollars, an amount almost beyond the conception of the human mind. There should be added to this, for material damage wrought, and for the loss in productive power of nine millions of men who have been killed and wounded, so that they are permanently disqualified for useful labor, another fifty billions of dollars at the least, so that the war has cost the world at least two hundred and fifty billions of dollars.

This burden, of course, does not fall directly upon us. Still we are obliged to share it. We cannot deny the fact that whatever obligation has come to the world, as a result of the war, we are more or less affected by it. Our own national debt amounts to twenty-four billions of dollars, an amount, though small by comparison, is still beyond our ordinary comprehension. The interest on this amount is about one billion of dollars. Of this debt, we as citizens of the United States, must bear our proportionate part.

Our Local Financial Condition

Of more direct interest to us, because we alone are responsible for it, is the fact that our state, county and municipal indebtedness, including corporation bonds, realty mortgages, bank loans and discounts, as near as I have been able to obtain them, and I think the figures are under rather than above the facts, amount to more than one hundred and seventy-three millions, seven hundred and twenty-one thousand dollars. This amount the people of the state must pay. Calculating the interest at seven per cent, which I regard as conservative, they must pay twelve million one hundred and forty thousand dollars every year in interest, and beside that we know that the debt itself must be ultimately redeemed.

The Warning Voice Unheeded

The value of Utah farm lands and improvements, as reported by the United States Census Bureau of 1920, is eighty-four million, five hundred seventy-eight thousand, one hundred and ninety dollars. That is valuing these farms at four times as much as they were valued at ten years ago, at the time the conference to which I have referred was held. These farms are mortgaged today for twenty-four million, three hundred thirty-four thousand, six hundred thirty-six dollars, according to Government reports which have been furnished me from Washington. Ten years ago these same farms were mortgaged for four million, five hundred sixty-four thousand, one hundred seventy-five dollars.

Now, if it is true that our farms have increased in value four hundred per cent during the past ten years, the condition is not so alarming, but if it is a fact that the value of our farms have depreciated in proportion, as other securities have during the past three years, they are mortgaged for far more than their real value.

It appears, then, that the voice of the servant of the Lord fell upon deaf ears, so far as the people at large are concerned. There were some, it is true, who saw the coming of the flood and prepared to meet it.

The Lord has said that preceding the coming of the Son of man, in the dispensation in which we live, conditions would be as they were in the days of Noah. He warned the people of coming disaster, pleaded with them to enter into the ark with him, and be saved, but they laughed him to scorn, and refused to prepare, by repentance from their wickedness, for the deluge which he declared would come.

Where the Bondage of Debt Falls

I know of no other factor which has had such potent influence in the dissolution of nations which have flourished and passed away, as has bondage of debt. When nations become debtors the only means of providing revenue with which to meet their obligations is by taxation. This burden falls heaviest upon the masses, the common people, who are the producers of the indispensable necessities of life.

The men who till the soil, who tend the flocks and herds, who dig from the earth the treasures which are hidden there, the men who take the raw materials which are provided by nature and convert them into the things which man requires for his convenience and comfort, who are real producers, they are the people who do the world's work, fight the world's battles, and pay the world's taxes.

I know there are those who will not agree with me in this statement, and I shall not discuss it with them at this time, only to say that I have given the subject as careful study as I am capable of doing, and have concluded that commerce, the professions, and the great industrial system of our country find means by which the burden of taxation may be shifted until in the last analysis it falls heaviest on the classes to which I have referred.

Avoid Mortgaging the Home

My remarks are directed more particularly to my brethren who are engaged in agricultural pursuits. Israel has always been an agricultural and pastoral people. We are told that about

fifty millions of dollars of our securities are now in the possession of the Federal Reserve Bank. The past we cannot well remedy, but we can, so far as the future is concerned, profit by its experiences. I feel that every mother of a family is entitled to a home, to shelter her and her children, upon which there is no mortgage, and I plead with my brethren to keep mortgages from their farms and homes so far as it is possible.

What Caused the Disruption of the Kingdom of Israel?

It was the burden of debt, and excessive taxation which accompanies it that caused the disruption of the great kingdom of Israel. At the death of Solomon, during whose reign Israel rose to the zenith of her power and glory, his son Rehoboam succeeded to the throne of David. And the people came up and said to him, Thy father made our yoke grievous, now therefore make thou the grievous service of thy father and the heavy yoke which he put upon us lighter, and we will serve thee. The old men of the kingdom, men of experience, who were in sympathy with the people who made the petition, advised the young king to accede to this demand, but the young men, the companions of his youth, said, No, these old men are too conservative, they are not progressive, the glory and prestige of our court must be maintained regardless of cost, these people are the subjects of the king; if they persist, we will go against them with our organized forces, and will subject them to the discipline of the state.

The result was that when the people returned for an answer to their appeal the king said: "Whereas, my father placed heavy burdens upon you I will make them heavier; if he made your yoke heavy, I will add to your yoke, my little finger shall be thicker than my father's loin."

It was the fatal word which ruined the kingdom, for the people with one voice cried out, "To your tents, O Israel, now look to thine own house, David." From that moment the decadence of Israel began.

Enslavement of the People Caused by the Bondage of Debt

I know of no better example of the inevitable consequence which follows the bondage of debt, than that recorded in Genesis, and it is the first example, so far as I am aware, where monopoly of the necessities of life resulted in the enslavement of the people.

An Example from the Scriptures

There had been seven years of bounteous harvest in Egypt, during which time the people had done, as they always do,

as we have done in time of plenty, lived extravagantly, believing that prosperity would continue, and had neglected to make provision for changed conditions which were to come. There were far seeing men, as there always are, who were ready to take advantage of the knowledge which they possessed, and become the creditors of the people. Permit me to read:

And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted because of the famine.

And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought; and Joseph brought the money into Pharaoh's house.

And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph and said, give us bread: for why should we die in thy presence? for the money faileth.

And Josiah said, Give your cattle; and I will give you for your cattle, if money fail.

And they brought their cattle unto Joseph, and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

When that year was ended, they came to him the second year, and said unto him: We will not hide it from my Lord, how that our money is spent; my Lord also hath our herds of cattle, there is not ought left in the sight of my Lord, but our bodies and our lands.

Wherefore shall we die before thine eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants unto Pharaoh, and give us seed, that we may live and not die, that the land be not desolate.

And Joseph bought all the land of Egypt for Pharaoh, for the Egyptians sold every man his field, because the famine prevailed over them; so the land became Pharaoh's.

* * *

Then Joseph said unto the people: Behold I have bought you this day and your land for Pharaoh; lo here is seed for you, and ye shall sow the land. And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

From that day until the present the common people of Egypt, the Fellahin, have tilled the soil as the tenants of royalty, the priests, and the military class, their masters.

It will be urged, and I admit the truth of the contention, that by the conservation of the resources of the country the lives of the people were saved, but how much better it would have been had these people been warned in advance, and being governed by the warning, conserved their own resources, instead of permitting them to pass into the hands of those who produced nothing, and then buying back, at exorbitant prices that which they themselves had brought forth, paying for it with their own persons, their lives, and liberty.

Importance of the Ownership of Land, and the Danger of Borrowing

The great importance attached to this condition of debt, and the ownership of land upon which people live, is illustrated in the law given by the Lord, for the government of ancient Israel. Under this law it was impossible to transfer the title to land from the original owner, who had received it as a heritage, to the permanent possession of another. It might pass temporarily into the hands of strangers, but at the lapse of fifty years, when the great jubilee came, amid rejoicing and thanksgiving, the land reverted to the original owner, or his heirs, and another opportunity was given for independent existence. We have no such guarantee; once our heritage passes from us, it can only be recovered by infinite toil, and too often, not at all.

I do not wish to be understood to mean, by my remarks, that debt should never be incurred; that no circumstance can justify the borrowing of money, but I do say without hesitation that it is better never to be in debt, that it would be better never to borrow money, and I wish to warn my brethren and sisters of the danger which confronts us because of the great burden of debt which we are saddling upon our backs, and the backs of our children, a burden under which I fear they will faint and fall by the way.

How the Prevailing Conditions Can be Modified

There is no doubt in my mind that this condition can be greatly modified, if not entirely relieved, by returning to the fundamental principles of economy and simplicity of life which characterized the early day administration of the affairs of both the State and the Church. I do not mean by this that we are to return to the methods employed by our fathers, but that we cease the unnecessary expenditure of money, as it applies to our everyday life. That we think less of pleasure, and more of the development of the work of the Lord. That we live within our means, and cease the frantic struggle for riches, which is taking hold upon us like the tentacles of an octopus.

Paul, writing to Timothy and foreseeing the conditions which would exist in the day in which we live, said: "This know, also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, high-minded, lovers of pleasure rather than lovers of God—from such turn away."

Pertinent Questions for the People to Answer

I have recently asked myself the questions: Are we gravitating toward this condition? Have we become pleasure seekers

to the exclusion of our duty to the Church? Do automobiles, resorts, moving pictures and other sources of pleasure absorb our minds until we forget the obligation we are under to God, and our brethren and sisters in the Church? Do we needlessly waste money in the gratification of our love for pleasure and excitement, while our brethren are struggling in poverty and want? I leave you to answer the questions.

Do not understand me to advocate that people are not entitled to, and should not have, wholesome, legitimate recreation and amusement, I mean no such thing. It is the excess in these things to which I refer, and particularly to amusements the character of which are calculated to lead people away from the fundamentals of morality and virtue.

*Conclusion Based on the Word of the Lord in the
Book of Mormon*

I suppose I shall be accused of being a pessimist, I suppose men will say that I am knocking business, and taking a gloomy view of the present and the future which is before us. That I should say to you that times are good, that business is rushing, that better times are coming, that we should eat, drink and be merry, for the future is laden only with hope. Again let me read, briefly, from the word of the Lord, for it is upon his word that my conclusions are based. I read from the *Book of Mormon*:

O the wise, and the learned, and the rich, that are puffed up in the pride of their heart, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord, wo, wo, wo he unto them, saith the Lord God Almighty, for they shall be thrust down to hell.

Wo unto them that turn aside the just for a thing of naught and revile against that which is good and say, That is of no worth; for the day shall come that the Lord God will speedily visit the inhabitants of the earth; and in that day that they are fully ripe in iniquity, they shall perish.

But behold, if the inhabitants of the earth shall repent of their wickedness and abominations, they shall not be destroyed, saith the Lord of Hosts. * * *

For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish.

For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good, and others he will pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

And behold, others he flattereth away; and telleth them there is no hell, and he sayeth unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasp them with his awful chains, from whence there is no deliverance. * * *

Therefore, wo be unto him that is at ease in Zion!

Wo be unto him that crieth, all is well! Yea, wo he unto him that

hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost! * * *

And in fine, wo unto all those who tremble, and are angry because of the truth of God!

Let Us Not be Deceived, but Faithfully Discharge Our Duties

I trust, my brethren and sisters, that this scripture has no application to us. That we are not being deceived in the thought that all is well in Zion. That the Lord will take care of his work without effort on our part. That it is no longer necessary that we pray to the Lord, and put our trust in him, as our fathers have done, that we may with safety relapse into a condition of fancied security, in the belief that Satan, the enemy of God, and all that is good is no longer striving for the mastery, that our tithes and offerings are no longer necessary in the development of the work of the Lord; but let us rather ponder the words of Malachi, which were quoted by Moroni to Joseph Smith, and, returning to the Lord in faith and works, have assurance that he will return to us, and opening the windows of heaven, pour out blessings upon us until there will not be room to contain them.

May the Lord help us all to comprehend the past, and profit by the lessons which it teaches, have understanding of the present, and faithfully discharge the responsibilities which devolve upon us, that we may be prepared for the great future which is before us, is my humble prayer.

A Prayer for the Watchmen on the Towers of Zion

That my brethren who are the presidents of stakes, bishops of wards, and who preside over the auxiliary organizations of the Church, may all be awake to the fact that the flood of the great river, made filthy with the sins of the world, is beating upon the head gates of the Church, and, realizing the danger, stand as watchmen upon the towers of Zion should stand, watchful and unafraid, that the gates may be kept strong and firm, and the muddy waters be confined to their proper channel, is my hope and prayer, through Jesus Christ. Amen.

Mother's Christmas Decision at Windrift

By Elizabeth Cannon Porter

Mrs. Davis finished wiping the breakfast dishes, surreptitiously wiped her eyes, and stole away to her room to read the letter again, as if every phrase were not already burned into her brain.

The letter which she took out of the front of her black dress was from her dead husband's sister, and was characteristic of Myra, who was proud, selfish and childless. At the funeral of John Davis two months before, Myra had intimated to the widow that she would do something for the little family. At the time, she had sent an expensive floral offering and furnished three automobiles.

Now had come her proposition. What she wanted to do for Delia was to take Richard, her second son, away from her. Myra began in her untactful way by saying that it was a question whether Delia could feed the children she already had, much less another one. She would take eight-year-old Dick into her own home; board, clothe and educate him. She and her husband, Samuel Armstrong, would legally adopt him. He would be treated as their own son, and would eventually inherit most of their property, if he did what they wanted him to. He must take their name, and they would brook no interference from his mother. Moreover, Myra wound up, the new baby would probably be a boy and could take his place.

"Just as if one could ever take the place of another!" thought Mrs. Davis. Of her three children reckless, high-spirited Richard most needed a mother's care, yet she knew it would have been just as hard to part with sober, steady Jack or cherubic, golden-curled little Rob. They had shrewdly picked on Richard as being the handsomest and most dashing of the three. Myra must have style, even in boys. A pang of jealousy shot through Delia when she thought of Myra mothering her black-haired boy. It was hard to imagine Myra mothering anything. Uncle Samuel was a hard man. He had a bank and thought of everything in terms of cash. He would probably put Richard behind one of those little gilt cages to hand out money—her warm-hearted Dick, with his passion for animals and the open.

If she could just take care of her children she would keep them together. On the other hand, had she the right to keep

Richard in poverty when he had the chance to go to a wealthy home? She had been taught that it was wrong to ask for a sign, but she prayed earnestly that she might be directed to do the right thing.

John Davis' family had never quite forgiven her for marrying him. They had planned for him to go to college and become an engineer. He had come under the charm of lovely Delia Williams and, very much in love, they had married, so, instead of going to the School of Mines, he went to work at Smeltertown. His family blamed his wife for ruining his career.

"We have work and love," he told the little wife, "and that is all there is in life anyway, my dear."

Because he tired of the dust and grime of Smeltertown, he bought some land—seventeen acres of it—in the open. It was desert ground and had little to recommend it except an old flowing well and an apple tree. It lay in the valley and afforded a splendid view of the mountains; sometimes there was a breeze from the lake. At night the myriad lights of the golden city twinkled to the east; to the west gleamed the terraced lights of the smelters. It was a poor little place, but to the young couple bent on nest building it seemed like an English estate—house and land to own and hand down from father to son.

"We will call it 'Windrift,' because the snow banks up here in the winter," suggested the young wife. They could well laugh at the winter cold, for spring was blossoming around them, and the meadow larks were trilling their eternal refrain—"Windrift is a pretty little place."

"I tell you, Del," said her husband, looking up from the ditch where he was planting a row of willows, "there was no shade here for us and may not be for our children, but there will be plenty of shade for our grandchildren."

Any one who has dug in the earth knows the joy of making a garden, but to make something grow in a desert place has a still greater thrill. Desert ground that has never produced anything is rich in plant food. Alkali land is like the Sleeping Beauty held in a century of thralldom which needs only the kiss of the Prince, Drainage, to waken to life and beauty.

So the strong man faced the blizzards and went to drive an engine at the smelter, and the woman gathered her brood around her and conserved in the dwelling, and together they made a Home.

One night in autumn, John came home with a cold on his lungs. Delia soaked his feet in mustard water and got him into bed. His fever mounted and he fought for breath. The doctor came and pronounced it the influenza—dread aftermath of the

European war. Then quite suddenly, before they had marshalled their forces to combat the disease, he was dead.

Delia had been glad that John was not of the age that had been called into war. She did not want him killed, nor did she want him to kill. Perhaps it is because women know the pain of giving life that they do not believe in taking it. He had not gone to war, but John had died anyway.

Only those who have been bereaved of their loved ones know the terrible transition from life to death—the passing of the spirit. The unbelievable thing that the world can go on about its business when one's love lies dead; so John Davis, who had known little but toil, was laid away in fine linen at last. They buried him on the hillside in the cemetery ablaze with the tints of autumn, through which a chill wind swept.

Numb, Delia and her orphans returned to the tragedy of the place, bereft of its master. They faced the horror of the empty chair, the loved one's hat, the unused gloves. In the drear days that followed, the widow found herself watching the road for the form that would never travel it again; she listened in vain for her husband's voice, or strained her ears for his foot-fall. Sight of the familiar handwriting gave her heart a spasm of pain. In the vigils of the night when she covered the little forms, she thanked the Lord that she married John young. If he had had only the education it would have died with him, but his children would live after him. She wondered if his folks ever thought of that.

The little boys, harvesting their squash, carrots, beets, wondered at the apathy of their mother. Other years she had gaily assisted them. "Love and work," her husband had said, but work without the love was another thing. Now Myra's letter had roused her from her gloom. She still had love—love for her children. The possibility of losing one lashed her into a realization of her position. She and the children would have to fight for their existence.

It was Christmas Eve, and Delia had made a brave attempt at cheer with pumpkin pies and red apples twined with desert holly.

"Mama," cried Richard excitedly, "the rooster's come."

Delia went out to admire chanticleer who was in fine feather. She exclaimed over his burnished copper color, and Richard was as proud of him as if he had been a peacock. She had got the Rhode Island Red cockerel for the boy's Christmas present because the suit she had made over for him looked so hopelessly home-made.

"When are you going to make the gingerbread men," asked little Rob, when the bird had been penned up with the other chickens.

"Right now, son," and Mrs. Davis hurried to her sunny kitchen. These gray winter days were short and she had much to do. She rolled out the gingerbread men—some stout, some lean, but all with currant eyes, while Rob watched her, fascinated. Then she cut out a cow for Jack, a sheep for Dick, and, to his huge delight, a pig for Rob.

"Brother Anderson is at the gate, mother," said Jack as he came in early for his milk bucket.

She opened the door for the bishop's counselor, a cheery, broad-shouldered man who deposited a box upon the table.

"I guess it isn't a very Merry Christmas for you, Sister Davis." He shook hands with her gravely.

"No, it isn't." Tears welled in her eyes. "It seems like I never can reconcile myself to John's death—struck down in his full strength and manhood."

"I'll have to tell you what I heard a man say the other day," he said, "The world war has sent millions of souls to the spirit world and many missionaries are needed to preach to them there. That is why this epidemic singles out the young and the strong. Brother Davis, pure, manly, experienced, at his prime, would make an ideal missionary."

"But wasn't his mission here with his children?"

"No, your mission is with them, and you will have to discharge it faithfully to meet him and be worthy of him in the hereafter."

Somehow the words comforted her. John had always wanted to go on a mission, and this was probably more glorious than any earth mission could be, but she only murmured, "I feel my weakness."

"I have found, Sister Davis, that when the Lord requires a task at our hands, he gives us the strength to perform it, and, furthermore, he often opens up unexpected ways in which to accomplish his purposes."

"How many acres are there in that plowed field over there?" he asked suddenly.

"About twelve, I believe. John plowed it early last fall when he was working night shift."

"Why don't you let us plant it to sugar beets?" Mr. Anderson was the local representative of the sugar beet factory. "We would do the planting and send a man to help the boys weed and thin the beets. With judicious irrigating and your good ditches you ought to raise thirteen tons to the acre. The expenses can be taken out of the crop and it won't cost you a cent."

Her heart leaped. That was the answer. Raise sugar beets! If she could weather the next year or two, she felt that she could go on. In her mind's eye she saw the brown field verdant with

sugar beets with their potential wealth of sweetness; the industry that will transform waste land into the most profitable of investments.

"All right," she said, "I believe I will."

She thanked him for the Christmas box and he took his departure. He had other calls to make. She found a quantity of canned goods and a basket of oranges. It was the Ward's gifts to its widows, and was bestowed on them irrespective of whether they were rich or poor.

That night, after popping corn, the boys retired precipitately to allow Santa Claus to come. The mother stole in and gazed at the three handsome heads upon the pillows. No need to part with one of them. By raising sugar beets she could support all her children. Myra had her big house, her rugs, soft lights and silver; her afternoon teas and her limousine; her opera and her husband. She had only her sons, yet she felt that John had left her rich. She pushed back the dark hair and kissed the white brow.

"I think I will keep you, my Richard, as a Christmas present to myself."

She tiptoed out to the sitting room to arrange the brave little Christmas. There were ice skates and a sweater for Jack; a pocket knife (he was always losing them), and the funny little suit for Dick; red mittens and a toy aeroplane for Rob. He had watched the mail planes fly overhead and he had been quite firm about the "airplane."

As Mrs. Davis filled the stockings she indulged in those most wonderful of day dreams—a mother's hopes for her children. Her industrious Jack should learn thrift and work. He should go to the agricultural college and become a scientific farmer. Richard, instead of his beloved rabbits and chickens, would raise sheep or cattle. He could raise cattle right around the home place. Perhaps eventually he would own a bank like Uncle Samuel's. Mrs. Davis noticed that most of the banks, office buildings and apartment houses, in the Lake City, were owned by men who had gone out and done rough, disagreeable work—miners, sheep men, cattle men. Little Rob, who would cry for an "aeroplane" while eating bread and jam, perhaps would become the great engineer that his father had dreamed of being.

Christmas day was ushered in with a snowstorm from the northwest. To Windrift, on the wings of the storm, came that greatest of all gifts—a soul from the Infinite. You see, the new baby couldn't possibly have taken the place of Richard, because it was a girl.

A Child's Dream of Heaven

By Wrenno Bowers

There was once two children, brother and sister were they. Together these two used to wander all day long through the fields and woodlands. They loved the birds, the bees, the butterflies, and the flowers. They loved the big blue sky and the bright water, and above all they loved the Great Creator who made the beautiful, wonderful world.

They used to wander along the banks of the river, among the wild roses. They marveled at the beauty of the flowers; they marveled at the height and blueness of the sky, and at the depth of the playful waters. When the butterflies came flitting through the draperies of virgin's-bower, and floated in rapturous flight about the river's bank—now high among the alder boughs, now low over the tops of the roses—they danced upon the flowery glade, like their fairy companions above them. And when the birds sang their songs of the joys of heaven, then sang they their songs of love.

And when the sun was down, and the moon made long rays of shining silver down upon the world, they stood hand in hand at the window, and wondered at the beauty of things. They used to say, one to the other, Why was this display of charms which children never see, because they are in their beds? Why was the night lovelier than the day, and softer than the dawn and the sunsets? Why did that shining star, more poetic than the sun, come to brighten all the shades? And why did the most talented of singing birds not rest like the others, instead of singing in the disquieting darkness? And they fell asleep wondering.

So time went on and the children grew up together, and went hand in hand to the little school. Sometimes she helped him with his alphabet, and he helped her with her pictures. Often she would say to him, "When I grow to be a woman, I'm going to be an artist, and I'll paint the fairies, the butterflies, and the flowers."

And he would say, "When I grow to be a man, I'm going to be a writer, and I'll write of the angels, the moonlight, and the roses."

But while they were young, exceedingly young, the sister drooped, and all the rose-glow faded from her cheeks. She came to be so weak that she could no longer walk to the little school, and the brother walked sadly alone. And when he kissed the pale face on the bed, and placed a wild rose in her hand, a smile would come upon the face, and a little weak voice would say, "God bless my brother and the rose."

And so the time came, ah, too soon! when the brother walked sorrowfully alone, and when there was no face on the bed, and when there was a little grave in the churchyard, not there before. And when the sun was down, the moon made long rays of shining silver down upon him as he knelt beside the grave, and the wild roses drooped their heads and shared his sorrow.

He grew to be a young man, and he toiled with tireless pen, and the moon was shining into his room, making long rays down toward him as he wrote the story of the angels, the moonlight, and the roses. And he said, "God bless my darling sister and the rose."

One night he stood at the window, where once the two had stood, and looked up into the tranquil heavens. The stars emitted quivering gleams in the depth of the velvet sky, and as a child he began to wonder, Who loves in those distant worlds? What shapes, what living things, what plants were there? Did his sister, and all his loved ones gone before, live in those worlds? Would he not some day meet them there? What could they do that he could not? What could they see that he did not know? Would not one of them some day come to unite the heavens and earth and bring them to a fulness of glory, and happiness and everlasting Love? And he fell asleep wondering.

And while he slept, he dreamed about those worlds. He dreamed that, lying there in his solitary bed, he saw a shining path open from the earth to the heavens, and people being carried up that sparkling road by angels. And all the stars opened, showing him those far-off lands, those worlds of light, where people were always happy.

And he dreamed that he rose and was taken up that glittering path by angels, and when he reached the entrance of that glorified world, someone came out and hung about his neck and kissed him tenderly. He looked at the patient face that once had lain upon the bed and it was glorified and radiant, but he knew his sister among all the multitudes.

She took him by the hand and led him away, down an avenue of light, to a beautiful city. They entered the city through a gate of pearl, and proceeded down a street of gold. On either side of the street were many wonderful mansions, and the people who lived in those mansions turned their beaming eyes upon them as they passed. The sun, nor the moon nor the stars, did not shine, but the city was radiant with the glory of God. And through the city flowed a river, transparent and sparkling, proceeding from the throne of God.

As they walked along, hand in hand, he heard the ripple of the waters as the waves broke against the jeweled beach. And

he saw a host of children playing upon the banks of the river, among the wild roses. When the butterflies came flitting through the draperies of virgin's-bower, and floated in rapturous flight over the river's bank—now high among the alder boughs, now low over the tops of the roses—they danced upon the flowery glade, like their fairy companions above them. And when the birds sang their songs of the joys of heaven, then sang they their songs of love.

And when he awoke, the moon was shining into his room, making long rays of shining silver down upon him as he saw it through his tears.

From that time on he looked upon those distant worlds as his future home; the place he would go to when his time should come and his earthly work was done. What a glorious thought it was, that he should some day meet his precious sister in the city of his Lord.

Thus time went on and he grew to be a man whose hair was turning gray, and he was sitting in his chair by the fireside, heavy with sorrow, and with his face bedewed with tears, for his mother was no more.

Again at night he saw the celestial light, and the city of gold with its wonderful mansions, and the beautiful river, and the host of children playing among the roses, and his mother, newly lost to him. And he said, "I can bear the parting from her, for she has gone to her Lord and Master, God be praised!"

And when the sun was down, the moon made long rays of shining silver down upon him as he knelt beside the grave, and the wild roses drooped their heads and shared his sorrow.

He came to be an old man, and his once smooth face was wrinkled, and his steps were slow and feeble, and he was a child again. So the time came when he could no longer stand at the window, and he lay upon his bed, and his children were standing around him. Then he raised his feeble hands toward heaven, and cried:

"I see the light!"

They whispered one to another, "He is dying."

And his hands trembled, and his face lighted up with a halo of glory.

"I see the light," he gasped, "and it is the light of glory." And he sank back upon his bed and died.

And again he was carried through the gates of heaven by angels, who winged their way and cried, "Home—Home—Home!" And again the two walked together among the roses, on the banks of the river that flows from the throne of God.

The moon made long rays of shining silver down upon his grave, and the wild roses drooped their heads in reverence.
Kamas, Utah.

Lest We Forget

II.—Abraham Lincoln

By Seymour B. Young, President of the First Council of Seventy

"Arms, and the Man I Sing"

In the western wilds of old Kentucky (this account is abbreviated from *Dixon's Southerner*), we find located a pioneer family, Thomas Lincoln and his wife, Nancy Hanks Lincoln. One day Thomas observed his wife smiling and humming to herself sweet little airs, as she went about her household duties. "What's the matter, Nancy? what makes you so happy?" "Thomas, I have had a vision." "A dream I reckon?" he said. Nancy replied, "I have been signaled from the shores of eternity, God has answered the prayer of my heart and sent me a son." I saw him strong and brave, patient and wise, thousands hung on his word, and great men came to do him homage; with bowed head he led me into a beautiful home that had shining white pillars, he bowed low and whispered in my ear, "This is yours, my angel mother, all that I am I owe to you, but it has cost me my life." She paused a moment and whispered, "Oh, Tom, my husband, a new song is singing in my soul."

In a brief sketch below, we get a glimpse of the first view Lincoln had of an African slave. At a quilting to which he accompanied his mother, a negro slave appeared and took their horse and wagon under his care while the mother and son entered the room where the visitors were assembled. The boy stood rooted to the spot until the negro disappeared; he had no idea that one human being could be so different from another, and in breathless awe he asked his mother, "Is he folks?"

"Of course," his mother answered, smiling. (Abbreviated from *Dixon's Southerner*.)

"What makes him so black?"

"The sun in Africa."

"What makes his nose so flat, and his lips so thick?"

"He was born that way."

"What makes him come here?"

"He didn't. Slave traders put him in chains and brought him across the sea and sold him into slavery."

The little form suddenly stiffened as the boy asked, "Why didn't he kill 'em?"

The mother answered, "he didn't know how to defend himself."

"Why don't he run away?"

She answered, "He hasn't sense enough, I guess; he has a home, plenty to eat and clothes to wear, and he is afraid if he starts to run away he will be caught and whipped."

It was nearly twelve, midnight, before the boy knelt, in their little home, beside his mother's knee to say his evening prayers. When the last words were spoken, he remained kneeling, his eyes gazing into the flickering fire. The mother bent over him, "What are you thinking about, boy? The house you are going to build for me?"

"No! What? That nigger, wasn't he funny, you don't want me to get you any niggers with the house, do you?"

"No."

"I didn't think you would," he went on thoughtfully, "because you said General Washington set his slaves free and wanted everybody else to do so."

One morning she found her boy gazing up into the sky, wistfully looking with shining eyes, far up into the still autumn ether. He was watching the disappearance of the martins, as they winged their steady flight to a more congenial winter climate. His mother touched his hand and said, "Don't worry, boy, they will come back." And he replied with a trembling voice,

"I can hardly hear them now, they are so far away. You are sure ma?" he asked pathetically.

"Sure," she answered.

"Will they know when it is time?"

"Yes, someone will tell them."

"Who?"

"God, that's what the Bible means when it says, the Stork knoweth her appointed time."

"But maybe God will be so busy he will forget my birds."

"He never forgets, he even marks the beat of the sparrows wing." The mother's faith was contagious; the drooping spirit caught the flash of light from her eyes and he said, "We'll watch for them next spring, won't we? and I'll put up some new gourds for them to mate in." That night when the father returned to the cabin he picked up his boy, placed him upon his knee, and stroked his dark head.

"Do you know, boy," he began slowly, "that we came out to Kentucky, yes siree, with old Daniel Boone himself, and I was a little shaver no bigger than you."

"One day a little village of white people was surprised and nearly all the inhabitants were put to death by the savages, among them was your grandfather."

The boy asked in an awed whisper, "Did they scalp my grandfather?"

"That they did. Your Uncle Mordecai and I was working

in the new ground, clearing it for corn, planting, when all of a sudden Indians raised right up out of the ground. Your grandpa dropped dead the first shot, and Uncle Mordecai ran to the cabin for his rifle. A red skin rushed up and scalped my own daddy before my eyes, then he grabbed me and started into the woods and then, sonny, something happened, old Speakeasy, up there," pointing to his rifle, "stretched her long neck through a chink in the logs and said something to Mr. Redskin, she didn't raise her voice much louder than a whisper, I can hear it yet echoing through the woods. That Indian dropped me and he dropped dead at my feet."

"We had to pay the price of blood for this beautiful country," said the mother, "nothing seems ever to be worth having that doesn't cost precious lives."

We next see Lincoln in the glory of his young manhood, as he appeared in Washington, at his inaugural as President of the United States, on the 4th of March, 1861. On the evening previous, he had been smuggled into the city in a freight car, and on this morning, March 4, he appeared before a vast assembly of Northern and Southern people who came to witness the services and listen to the inaugural address, and to the administration of the oath of office by the chief justice of the United States.

At the opening of these services Senator Bacon, of Oregon, a personal friend of Lincoln, stepped quickly to the edge of the platform, and with hand outstretched, and in an easy, graceful manner, said, "Fellow citizens, I have the honor to introduce to you, Abraham Lincoln, President elect of the United States." (The account of the inaugural of President Lincoln March 4, 1861, is condensed from *Dixon's Southerner*.) A deathly silence covered that great multitude, as with a pall, as the once ragged, lowly, barefoot boy, from a Kentucky back-woods cabin, stepped forward into the fiercest limelight that ever beat on human head. As Lincoln stepped onto the speaker's stand under the crowded canopy, there was an instant, awkward pause, as in his new black suit, satin vest and shining silk hat he seemed ill at ease, he looked in vain for a place to put his hat and cane. Finally he leaned the stick against the railing, but saw no place for his new hat. Senator Stephen A. Douglas, his defeated Northern opponent, for the presidency, with a kindly smile took the hat, and as he slipped gracefully back into his seat he whispered to the lady beside him, "If I can't be president I may at least hold his hat." Silence continued to hover over that vast multitude. The opening words of his address, however, seemed somewhat reassuring, to the south, when Lincoln said, "I have no purpose directly or indirectly to interfere with the institution of slavery in the states where it already exists, and

I believe that I have no legal right to do so." And now his voice rang out clear as the ring of a trumpet, "I hold that the Union of these states is perpetual and that no state has the right to secede," and still no cheer came from the strangely silent crowd. At last the sentences, big with the fate of millions, were slowly and tenderly spoken, "I shall take care that the laws of the Union shall be faithfully executed in all the states; doing this I deem to be a simple act of duty on my part, and I shall perform it." A cheer swept the crowd, it died away and rose again with new power, and a third time it rang out clear and strong. Lincoln continued, "I trust this will not be regarded as a menace, but only as the purpose of the Union, that it will constitutionally defend and maintain itself. In doing this there need be no bloodshed nor violence, and there shall be none unless it be forced upon the national authority. The power confided in me will be used to hold and occupy and possess the property, and places belonging to the government." The powder mine exploded and a cheer arose as the grim walls of Fort Sumter and Pinckney in far off southern waters flashed red before every eye, the applause suddenly died away into silence and a man in the crowd in front of the platform yelled,

"We're for Jefferson Davis." There was no answer, no disorder.

"But beyond what may be necessary for those objects," Lincoln continued, "there will be no invasion, no using of force against the people anywhere." Here Douglas nodded his approval and said in low tone, "Good, that means no coercion." Then followed, in solemn tones, the fateful sentences. "In your hands, my dissatisfied fellow countrymen, and not in mine, is the momentous issue of civil war. The government will not assail you unless you first assail it; you can have no conflict with the government without yourselves being the aggressors. You have no oath registered in heaven to destroy the government, while I shall have the most solemn one to preserve, protect and defend it. You can forbear the assault upon it, I cannot shrink from its defense. I am loath to close. We are not enemies, but friends. Though passion may have strained, it must not break, our bonds of affection. The mystic cords of memory stretching from every battle field and patriot grave to every living heart and hearthstone all over this broad land will yet swell the chorus of the Union, when again touched as assuredly they will be by the better angels of our natures."

At last he had touched the hearts of all, the sincerity and beauty of appeal for a moment hushed all bitterness and passion, and a universal cheer went up from the audience.

The black-robed figure of the venerable chief justice

stepped forward with extended open Bible, his trembling fingers and pale intellectual face gave the last touch of dramatic contrast between the old and the new. The tall, dark man, reverently laid his left hand on the open book, raised his right arm and slowly repeated the words of the oath after the chief justice.

"I do solemnly swear that I will faithfully execute the office of President of the United States and will to the best of my ability preserve, protect and defend the Constitution of the United States, so help me God."

The roar and the excitement of the inauguration had passed; and the old fashioned southern town of Washington, with its 60,000 inhabitants, no longer asleep perhaps, but still aristocratic, skeptical, maintained a sneering attitude, toward the new administration. Just now Lincoln proved himself the undoubted leader of his party. On the first day of his service, Secretary of State Seward, assumed to himself the position of prime minister whose duties he also assumed to include a general supervision of all parts of the government, as well as a regency over the executive. Salmon P. Chase, the Secretary of the Treasury, took up the gauntlet against Lincoln at once. He not only regarded the President with contempt, but extended to this action the political trickster and assumed the airs of a premiership in a democratic republic.

In Winter Time

The north-wind plays a dirgeful harp
Like the plaint of a human moan;
Athwart the plain and mountain scarp
It wails o'er a shrouded zone;
It pierces deep, it pierces sharp
Through walls of wood and stone.

It pleads to the listening ear,
By the fireside's cheerful form,
For the many destitute of cheer
In the cold and pitiless storm,—
"O God, provide where they appear,
And keep the suffering warm!"

My prayer is all my offering,
But others are praying, too.
Shall not our prayers an answer bring
In helping others view
The course pursued in everything
That charity should do?

While yet the fierce north wind declares
Its chill and painful smart,
O God, thou who dost answer prayers,
Make warm the human heart:
Bid charity relieve the cares
That wintry days impart.

Albuquerque, N. M.

Joseph Longking Townsend

Ask Her

By Fred McLaughlin

"You've still got the medicine tongue, eh Larry?" said Ken.

"He's spoiling the children most horribly."

"Maybe they will get over it," said Larry, of the laughing gray eyes. "Just give us this evening, Madame Blue-eyes, and tomorrow we'll be good, won't we, young-uns? Tomorrow the picture show, and next week, Kenneth, I'll show you how to catch fish."

"Mama doesn't let us go to picture shows," said Miss Five-years-old."

"When we get as old as Kenneth we can go," continued Miss Six-years-old.

"Then we'll wait," said Larry, with a level glance at mama; "but I know lots of things that we can do. Look!"

He had a way with children. The mother's eyes were warm with regard, as she watched him. She studied the clean-cut face, the square shoulders, and all the lithe grace of him. She felt the wealth of the west in his manner. The children had taken possession of him; already they were calling him "Uncle Larry." What to them if he was taking his seat in the Senate tomorrow. They had listened, wide-eyed, while he told wondrous tales of strange peoples and stranger animals in distant lands; he did marvelous tricks with facile fingers and a piece of twine; in some unaccountable manner he had extracted nickels and quarters from wondering blue eyes and pink ears and curly blond heads. With the aid of hands cunningly cupped he had taught Kenneth junior—ten and over—two new ways to whistle.

This is the man who had been her husband's dearest friend, this amazingly successful fellow with his gentle frankness and his child heart. Except for a more mature expression around his eyes and his mouth she noted little change from the tall slightly embarrassed man who had stood up with her husband twelve full years ago. And in accepting him she had followed the same unerring instinct that had guided her children.

Now Kenneth broke into his story: "Oh, I don't believe it," Uncle Larry; "papa never had a fight in his life!"

"No?" said Larry in mock surprise. "When he was a young man your paw was just as gentle as a cyclone. I remember—" Larry raised his head: "Do you mind, Ken, that Saturday night in the cantina at Acayucan?"

"Where's Acayucan?" This from the boy.

"That's a burg way down in the southern part of Mexico, where that glorious republic nearly peters out. As I remember, Ken, you rather favored a-guardiente that night and you insisted that you needed two pool tables at once to play on, which peeved the hoipolloi and brought on more or less trouble. A half dozen rurales—"

"What's rurales, Uncle Larry?"

"Cops, boy, cops. A half dozen rurales with their trick rifles and sabers rushed in to arrest the gringo. You must know, Kenneth, if you have read the history of this country of ours, that when an American fights he kinder puts his heart into it."

Kenneth senior shook with silent laughter. "Those were the days!" he said.

Madame Blue-eyes moved uneasily, and Larry, reading her thought alright, continued, "Maybe it wasn't your paw after all, Kenneth; perhaps it was some other fellow I was with. It's a long time ago, and I'm forgetful."

Came bedtime for the children. Larry kissed the little girls and shook hands very gravely with Kenneth, junior, then shooed them upstairs, with many a promise for the morrow.

He turned back to his hostess, seated now on the arm of her husband's chair. "I'm grateful for this evening," he said simply. "Up to some hours ago I felt old—immeasurably old—and very much alone, but because of you and Ken and those blessed children the years have fallen away from me, and now I feel like starting all over again."

She gave him a brilliant smile. "This is the house of eternal youth," she said; "we'll help you to stay young."

Ken put his arm around the slim full waist; she held his head close against her fragrant bosom. "Don't sit up late, dear; you and—and—"

"Larry," finished her husband.

"—and Larry will have lots of chances to talk."

"I want to ask you a question," said Larry.

"You can't play tricks on me like you—" She noted the grim expression of his face. "What is it?"

He reached out a hand. "Do you think a pretty little girl who has everything she wants might consider marrying a man twelve or fourteen years her senior, who has nothing to offer her but all the love in the world?"

"How are you to know whether or not a 'pretty little girl' has all she wants?"

"I've watched her grow up," he said irrelevantly. "I've always felt so old!"

She smiled into his eyes. "I don't think she would con-

sider it—unless she were asked.” She gave his hand a little squeeze. “Good night.”

Half way up the stairs she leaned over the baluster and delivered the coup-de-grace: “Men are such simple things!”

Larry came back and stood over his host. “Shut up!” he growled.

Kenneth, senior, controlled his merriment. “Sit down.”

Larry stretched his long legs toward the glowing grate. “Comfy here,” he mused. He studied his old friend. “Little overweight, aren’t you? And soft—And your chest has slipped.”

His subject cast lazy glances toward the ceiling. “Aside from all that, maybe I am all right. I suppose you are sorry for me, eh?”

“I should say not! By jove, Ken, you’re rich! She’s sweeter, prettier and younger by far than she was on her wedding day. How come?”

“Maybe she’s happy,” said Ken.

“Maybe; Ken, how much are you making?”

“Three thousand.”

“Impossible!”

“No more.”

“But the house, Ken; and—and—” He waved a futile hand at the furnishings.

“Bought and paid for through the years—month by month of careful saving. When you are happy you don’t need much.”

“What a sublime truth!” said the Senator-elect. “Ken, do you know I am worth a couple of millions?”

“I knew you were doing well; I am glad of it.”

“I couldn’t miss ’em. The wells came like clock-work. I put wells down where the sharks said there couldn’t be oil—and found it. Some of the boys insisted that I run for Senator. I guess the other man laid down.”

“Yes, I guess so; you’ve gone a long way, Larry.”

“I thought so, too—until tonight, but you and your three thousand, and your home, and your family, make me and my two millions look like a pauper.” He jumped up and strode back and forth like a caged lion. “All these years I’ve been kidding myself; I got off the earth and it moved away from me. I haven’t started yet, but I’m going to. I’ve been chasing rainbows; I’ve been holding a dollar so close to my eye that I couldn’t see around it; forgetting always that there are so many beautiful things in the world to see. I’ve seen a thing today, Ken, that I didn’t know existed.”

“Yes?”

“A perfect family.”

“There are many such, old chap—thanks, anyway.”

"I'll use your phone," said the guest, with sudden resolution; "if I may?"

"Go to it." Kenneth, senior, heard him call Western Union.

"I suppose the price of that message will come on your bill."

"Assuredly." He studied his friend with new interest. "What's the matter, Larry? Did you see something out there in the hall? Did the grandfather clock frighten you? You seem—er—worked up."

Larry shook a little when he said, "I—I never cared for telephones. * * * Laugh, confound you! I'll punch you in a minute. Come on; get it off your chest."

"It just strikes me as odd, Larry, that a Senator, a millionaire and the most daring well-shooter in the business should be afraid of a telephone. I don't get it."

"Good many things you don't get. I'm going to bed."

At breakfast the next morning Larry was not the winning entertainer of the night before. Now he was nervous and lost in thought. He toyed with his grapefruit and watched the children with strange abstraction. Always he seemed to be listening, expectant and a little fearful. Madame Blue-eyes chided him a bit: "Surely you are not afraid. There will be lots of new congressmen today; and there's really—"

"Congress?" he questioned. "That's so; I had forgotten."

The doorbell rang. Larry sprang up, then with an apology haltingly given, sat down again. Kenneth, junior, came back with a fateful little yellow envelope and proffered it to the Senator-elect, who took it hastily, examined it a moment, slipped it under his plate, resumed dilatory operations on his grapefruit, swept the table with a hunted, furtive look, picked up the message again, studied it carefully and fearfully, and finally shoved it into his pocket.

"Read it," said Ken; "you will never live through the meal. Read it; you act like you think it comes from the collector of Internal Revenue."

"Hold him, Kenneth!" said Larry huskily. Kenneth knew he meant the messenger boy.

Nervous fingers ripped the envelope asunder and hungry startled eyes read the message. Larry crumpled the yellow slip in muscular fingers and jumped to his feet. "You'll excuse me? Please." He turned imploring eyes upon his hostess.

They heard a short colloquy at the door, a "Keep the change, old head!" from Larry, then they heard him shouting orders through the phone. He came back and ate his breakfast like a man in a trance.

By the time they had finished, a motor honked, and Kenneth, junior, announced that a taxi was waiting.

"I am going back," said Larry, a note of desperate finality in his voice.

"Back?" This from Madame Blue-eyes.

"Sure; home."

"But Congress convenes today," said Ken. "Are you crazy?"

"I'm leaving Congress flat.—And it's great to be crazy!"

"But your bag and—"

"Will keep for a while. We will postpone that fishing trip, Kenneth; I'll be back."

He patted the children on the head, took Kenneth, senior's hand in a finger-crushing grip, and going out, held Madame Blue-eyes helpless, and kissed her. "Bless you!" he whispered.

"Ken," she said, with high color in her exquisite face, "did he tell you anything; do you know why—?"

"Wait, dear; give him a chance to think."

Thirty minutes later the taxi-man returned with a great sheaf of wondrous roses for "Madame Blue-eyes," and Larry's card on the back of which was written:

"I asked her."

"He—he asked her!" said Mrs. Ken softly. There was a little catch in her voice and the wonderful violet eyes that she raised to her husband were faintly misty with tears.

"Here's his telegram," said Kenneth, retrieving the crumpled missive from the floor and spreading it out on the table before his mother.

Ken and his pretty wife, standing close together, read the answer:

"Yes.

"Dolly."

Sayings

Living behind golden doors doesn't keep out soul poverty nor heart hunger.

While a woman scrubs her own door step, she has no time to worry about the dirt on her neighbor's tiles.

The only real millionaires in this world are those who are happy and contented with what they earn by honest labor, and what they save by common sense.—*D. C. Retsloff*, San Diego, Cal.

Get Married and Marry Right

By Joseph S. Peery

Get married, young man. All your ancestors have obeyed the first great commandment: "Be fruitful and multiply and replenish the earth" (Genesis 1:28). Do not let the race die with you. Money and earthly rewards will not compensate for your neglect of sacred duty. All earthly possessions you leave behind. Your wife and children you may take with you, provided you comply with God's reasonable requirements. But remember, everything is governed by law. "There is a law irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated" (Doc. and Cov. 130:20).

Through the atonement of the Savior all will be resurrected from the grave, but our exaltation depends on merit. We get what we earn, and that is all we are entitled to receive.

Young man, if you shirk the responsibility of married life here, there is not much hope for your kingdom hereafter. The Savior says, "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (Matthew 22:30). The angels here referred to are ministering servants (Doc. and Cov. 132). What are you working for, young man? To be a servant unto others worthy of greater glory than you, or to be a king and a prince unto the Most High God?

This is the life, time and place to marry. For a long time in the pre-existent life you looked ahead to this life when you could get married and have a posterity to bear your name. Is it possible that you are going to miss this great blessing now, when it is almost in your grasp? If you refuse to take this blessing now, think of the eternal regret you will have when, on the other side, you realize what you have missed—what you might have done.

Marry young. The happiest and most successful couples marry young. Do not wait until you are set in selfish habits. Do not wait for wealth. That fortune might ruin your family. Our fathers and mothers married in humble circumstances. Why not we do likewise? Our parents did not shirk the responsibility of having children. Why should we shirk? Their lot was many times harder than ours. Money will not make successful children, nor happy homes. Andrew Carnegie said, "The

worst thing that can befall a young man is to be left with plenty of money and nothing to do." Battling with difficulties develops men and women into splendid citizens. A life of listless ease weakens. Do your duty and God will help you.

Most important, when you marry get married right. Marry in the temple for time and all eternity. All marriages outside the temple are "for life only, until death does you part," and when death comes the marriage agreement ends.

Young women who do not have suitable opportunity of marrying will be fully compensated, providing they live worthy lives. Young women who do marry are responsible with their husbands, if they refuse the blessing offered them of temple or eternal marriage.

Young lady of Zion, you can largely determine whether you marry for time or for eternity. Do not let whimsical fashion keep you out of the temple and bar you from your greatest blessing. Fashion perishes with this life. Your choicest, dearest possession is your husband and children. Is it possible that you do not want them forever?

Young people, do not think you will do later on what you should do today. This life soon passes. Delays are dangerous. You may delay until your children are grown. Then it may be too late. If you are married for life only, let your first thought be to go to the temple and have the ceremony reconfirmed for time and all eternity.

Do not delay until the next life, thinking that some one else will do for you by proxy what you refused to do for yourselves. They may forget you. Even if others do think more of your eternal happiness than you do yourselves, what assurance have you that the blessing will be made up? The revelation on eternal marriage, Sec. 132, Doctrine and Covenants, is not comforting in regard to covering this neglect. Read it! Ponder it while yet you have time.

To those who are obedient and marry in the temple, glorious rewards are offered. Here is one paragraph:

"And they shall pass by the angels and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever." (Doc. and Cov. 132:19.) They rise in the first resurrection and have eternal increase.

About Praying

By Dr. C. L. Olsen

Of the many excellent faith-promoting gems found in our Church literature, the following is from the pen of the late Pres. Geo. Q. Cannon: "Praying frequently helps to praying fervently." And, we might add: Praying sincerely develops faith in prayer. Indeed, no matter how frequently or how fervently one might pray, if faith in God is lacking, the mere words, be they every so flowery, become like tinkling cymbals. A poor mortal's entreaty, addressed to his heavenly Father, need not be studded with beautiful phrases of lofty sentiments, so pleasing to the human ear. "The prayer of a righteous man availeth much," be it ever so faulty in verbal construction.

It has been said that prayer is the key to the Father's heart. The "lock" to the Father's heart, is no Yale affair, no tumbler latch, no safety contrivance, to keep intruders out. It is always in order, and it readily yields to pressure—the latch-string is within easy reach—it is not hung too high for the tiniest dwarf—but even the giant must find it, if the door shall open. But, one may ask, why pray at all, especially to a Being who "knoweth what things ye have need of, before ye ask him?" Because it is a divine injunction; and therefore, to pray is right, proper and necessary. By way of analogy, earthly parents, even, expect their children to ask for such favors as they wish to receive. "Ye shall pray unto me, and I will hearken unto you." "Watch and pray." "Pray without ceasing."

These divine injunctions do not imply, however, that man, machine-like, should continuously mutter his prayers, from morning till evening and during the night, every minute, while awake; that he should employ an abacus of wires and beads, a tally-board, or any other mechanical contrivance to help him keep account of the number of prayers offered; or that he, to save himself from the physical exertion involved, should utilize the so-called praying-machine, praying-mill or praying-wheel, used in Thibet and other parts of the East, concerning which the Abbe Huc in his *Travels in Thibet*, 1844, says:

"It is common enough to see them fixed in the bed of a running stream, as they are then set in motion by the water, and go on praying night and day, to the special benefit of the person who has placed them there. The Tartars also suspend them over their domestic hearths, that they may be set in motion by the current of cool air from the opening in the tent, and so swirl for the peace and prosperity of the family."

No; prayer is the soul's sincere desire. A prayer, to deserve the significant designation, must be a sacred devotional of the highest order; must spring from the heart's deepest recesses; must be uttered by lips undefiled with hate, malice and rancor; must in very deed express the longings and righteous yearnings of one's inner self, the wishes, hopes and aspirations of the humble supplicant. It must, moreover, be prompted by an abiding faith in "the Giver of all good gifts." Else praying is senseless lip-service, hollow mockery, hypocrisy, out-and-out.

The lengthy prayer, abounding in explanatory foot-notes and paraphrastic magniloquence, needs but to be heard, to be detested. Even the Savior despised such prayers.

"When thou prayest," he said plainly to his disciples; "thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. *Be ye not therefore like unto them.*"

And then, he, the Christ, gave unto his disciples what might be termed a sample prayer (Matt. 6:9-13), a prayer consisting of but half a dozen short sentences—66 words, in all. Precious few of us even try to imitate the Great Master in praying! In this connection, it is significant to note that in each of the two prayers used in blessing the sacrament—the only two prayers specifically worded by the Lord, through revelation—the name of our heavenly Father is used but once.

If, for the sake of solemnity and impressiveness, it is necessary that the dedicatory prayer of a temple be one of critical exactness, one of careful attention to descriptive details, it does not necessarily follow that in dedicating a grave, one needs to mention every board, nail and screw in the coffin, naming every article, one by one. Such unnecessary verbiage employed detracts from the solemnity of the occasion.

In praying, it is essential to obtain "the spirit of the occasion." To bring about the complete unanimity of purpose designed, where several persons engage in prayer together, the one acting as mouth should speak distinctly, and loud enough for all participating, to hear him. The inaudible expressions, uttered while kneeling, the face covered with both hands, allowing only a small aperture for the mouth, are not calculated to "upbuild" the rest of those kneeling—for instance, around the breakfast or supper table—engaged in that particular prayer. Distinct expression and clear enunciation should be impressed upon children—as well as adults—learning to pray. Indifference, inattention, carelessness and undue haste tend to mar the

serenity preeminently fitting the moments devoted to solemn worship, be it around the family altar, or elsewhere.

In the hurry and scurry, the bustle and din of this work-a-day world, praying in the home becomes, in many instances, more or less a matter of form—and very poor form, at that. For example: In the morning, let us say, a father—or mother—calls the family together for devotional exercises. All (being truly American) are busy; there is not a minute to spare; father and the older ones must get off to work, while the younger children are swarming around, or flitting hither and thither, getting ready for school. At last, there is a momentary lull in the storm. Prayer is said—perhaps drawled out, to the point of exasperation; perhaps rattled off at a speed defying human mentality to follow it, understandingly; perhaps mumbled so low that the keenest ear fails to grasp the poorly articulated sounds. Under such circumstances, the best prayer offered loses much of its value. Indeed, so far as mortals are able to judge, such a chaotic devotional must prove well nigh fruitless.

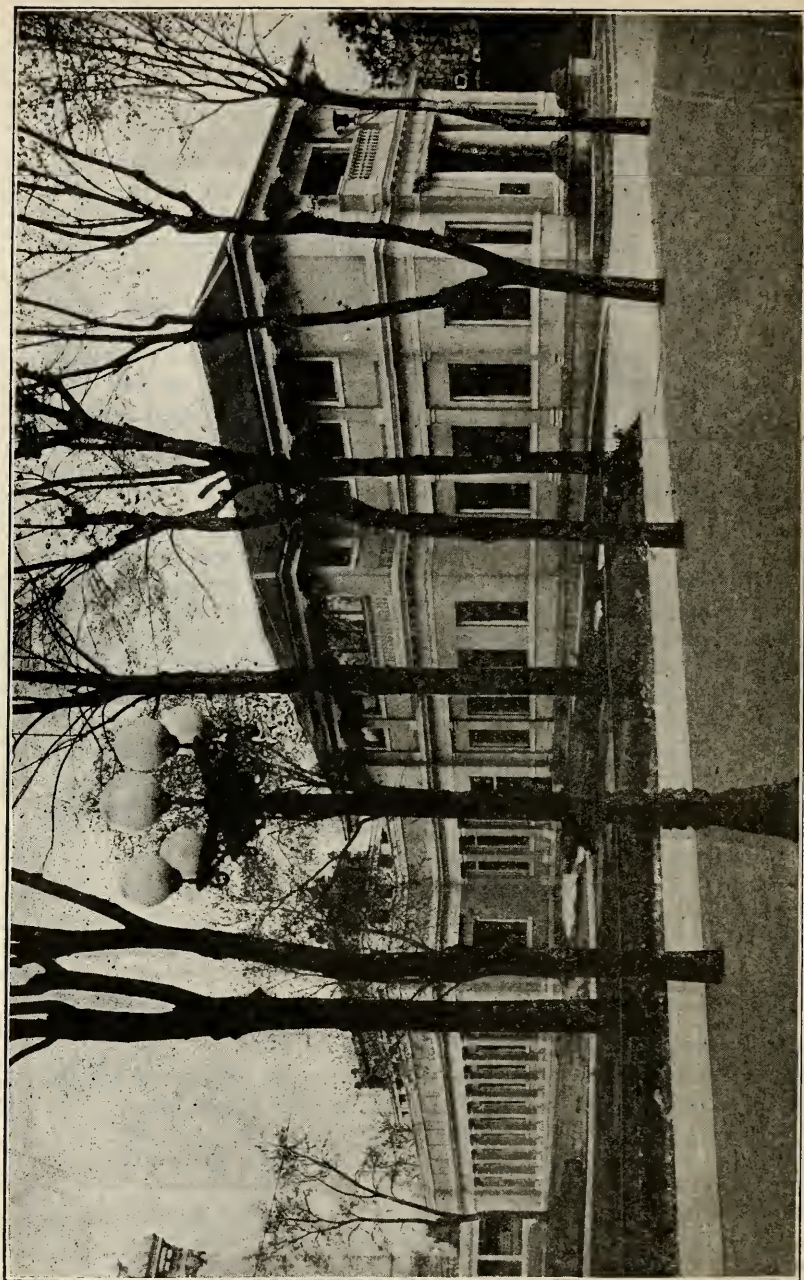
Eloquence may have its uses; but it is out of place in praying. In fact, it tends to detract from, rather than add to, the strength of a petition addressed to a Being who knows better than the petitioner his needs. Showy efforts at oratory, rhetorical bombast, metaphors, similes, flowery phrases and loudly declamatory sentences, become as “sounding brass,” when employed in a supposedly humble supplication before the Throne of Grace.

The efficacy of prayer, when coupled with an unshakable faith in God, has been treated extensively, times without number, by a great many able exponents, both in ancient and modern times, and need not here be touched upon.

Excelsior

Let not the past hang heavy as a mill stone to thy heels,
To drag thee downward, as each upward impulse to thy nobler self appeals;
But, as the joyous butterfly from its chrysalistic shell breaks free,
So from thy past must thou rise jubilant, thine own true self to be.
Repentance! must not repentance claim its toll of sighs and tears?
The proof of true repentance is to flee the sin-smirched spheres.
When from the towering heights of thy new life thou shalt review the past,
Then shalt thou know repentance filled thy soul from first to last;
Repentance, true repentance, which flings the past away,
And rises to the whiteness of a glad new present day.

M. F. K. Pye.



THE PRESENT BUREAU OF INFORMATION BUILDING

The Bureau of Information

By Edward H. Anderson

The Bureau of Information has achieved remarkable success. This institution was established to provide tourists, and visitors on the Temple Block, enlightenment concerning the Latter-day Saints and their doctrines and practices. It has been so eminently successful in its mission that much inquiry has been made, from time to time, as to how the movement originated.

Prior to the establishment of the Bureau of Information, much interest was taken in the entertainment of tourists upon the Temple Block by a number of zealous members of the Church. One of the foremost of these was James Dwyer, the veteran book-seller, well known in all the West. He had prepared a small card, later adopted for use by the guides after the organization of the Bureau, containing the articles of faith, on the reverse side of which was a view of the Temple Block, and the imprint, "Should you wish any further information concerning Church doctrines, please writes James Dwyer, North Temple Street, Salt Lake City." But there was need of more extended and greater activity in this line of missionary endeavor. Hence the new movement whose inception is here related.

From the records of the Salt Lake stake of Zion before the division into three stakes the following items are culled by Elder Benjamin Goddard:

At a home missionary meeting presided over by President Angus M. Cannon of the Salt Lake stake of Zion, November 30, 1898, Elder Benjamin Goddard, a home missionary, (the first and present director of the Bureau) recommended that some effort be made to place the gospel before the visitors passing through Salt Lake City. No action appears to have been taken at that time.

At a home missionary meeting presided over by President Angus M. Cannon, July 30, 1901, Elder Ephraim Jensen, custodian of the Tabernacle, thought it would be a good thing "to have some of the home missionaries or other suitable brethren appointed to preach the gospel to the large number of strangers visiting this city, some of whom seemed anxious to know what we believed in and to become acquainted with us and our institutions.

About the last Wednesday of July, at a meeting of the General Board of the Y. M. M. I. A., Elder LeRoi C. Snow referred to certain experiences recently had by him in the vi-

cinity of the Eagle Gate, when he personally observed the work of "hack drivers" and the ridiculous information given to visitors. Concerning these Elder Snow writes to the *Era*:

In the latter part of July, 1901, a great many tourists passed through Salt Lake City on their way to attend the convention of the Epworth League in California. I was standing near the Eagle Gate when a party of tourists drove up and stopped within a few steps of where I was standing. The hack-driver then commenced telling his stories. After telling a lot of other falsehoods he continued:

"This is the Bee Hive House, where Lorenzo Snow, the president of the Church lives. The building is kept closed from the public. No one is ever permitted to go in there. We do not know what goes on there."

I stepped up to the driver, thanked him kindly for repeating in my hearing the stories which had been prepared for the tourists, and then I turned to the strangers, introduced myself, and invited them to go through the Bee Hive House with me and to meet my father, the President of the Church.

They appeared very much surprised and undecided just what to do. I assured them that they would come out alive and that no harm would come to them. Here the driver interrupted, saying: "Oh, come on. We have a lot of places to go, and we must be on our way." This settled the matter with one of the party who replied: "Oh, I don't know, we are paying you for your time, and I presume we can use it as we wish. I, for one, want to accept the invitation." The other members of the party immediately expressed their desire to go also. The driver, who showed very plainly that he was very greatly displeased, was told to remain until the return of the party.

I took the good people through the Bee Hive House, introduced my mother to them and answered their many questions which proved to their interest. We then went into the President's office where they met my father and had a short visit with him. I told him of the incident which had just occurred outside, to which one of the gentlemen added:

"Yes, I can see that we have been very much mis-informed about the 'Mormons' and I should like to know the truth about you and your city." As we returned to the carriage I again spoke to the driver, saying: "I want to thank you again for letting me know what kind of information you hackmen are giving to the tourists, and I shall not rest until I do all in my power to see that this work is taken out of your hands and that steps are taken to give visitors to Salt Lake reliable and truthful information about our faith, people and Church." The party expressed appreciation for their visit.

According to the minutes of the General Board meeting, of the Y. M. M. I. A., held Thursday, August 1, 1901, Elder LeRoi C. Snow related the above experience and proposed that the General Board of the Y. M. M. I. A. do something at once to counteract the work of the hack drivers. The following appears in the minutes of the General Board meeting, Thursday, August 1, 1901:

Elder LeRoi C. Snow called attention to the fact that when the Epworth Leaguers were passing through this city, we had no persons properly appointed to meet them and furnish them information, and also that every year there were large excursions and gatherings here, and suggested that a committee should be appointed to take such work in hand. On motion

of Elder John Henry Smith, the following committee was appointed to consult with the Presidency of the Salt Lake stake upon the matters: LeRoi C. Snow, Rudger Clawson, Henry S. Tanner.

President Joseph F. Smith, in the absence of President Lorenzo Snow, it appears from the record, presided at the meeting and appointed the committee. There were present: President Joseph F. Smith, Thomas Hull, John Henry Smith, J. Golden Kimball, Douglas M. Todd, Nephi L. Morris, Willard Done, LeRoi C. Snow, Rudger Clawson, Rulon S. Wells, B. S. Hinckley, H. S. Tanner, (Assistant Superintendent Heber J. Grant, left the week before, July 24, for Japan).

Meetings of the committee were held almost daily for several days following, suggestions and plans being proposed and discussed, and these were submitted to President Angus M. Cannon of the Salt Lake stake of Zion, who expressed his approval.

The report of the special committee was filed with the General Board on Wednesday, August 21, 1901, and an extract from the minutes follows:

Elder LeRoi C. Snow of the committee appointed to consider the question of a local missionary work among strangers and visitors, in Salt Lake City, reported that the committee had held several meetings and had consulted with President Angus M. Cannon, who expressed great interest in the work, and the committee recommended:

"That a 'Bureau of Information' be established on the Temple Block, to be placed in charge of two competent elders, to be called as regular missionaries, they to be supplied with special and general tracts.

"That the necessary expense for starting this work be borne by the General Board.

"On motion of Elder Edward H. Anderson, the report was referred to the General Superintendency—Presidents Snow, Smith and Roberts."

There were present at this meeting, according to the record: President Joseph F. Smith, who presided, B. H. Roberts, Thomas Hull, John Henry Smith, M. F. Cowley, J. Golden Kimball, Milton H. Hardy, Rodney C. Badger, George H. Brimhall, Edward H. Anderson, D. M. Todd, Nephi L. Morris, Willard Done, LeRoi C. Snow, Frank Y. Taylor, Rudger Clawson, Joseph W. McMurrin, Reed Smoot, Bryant S. Hinckley, B. F. Grant, H. S. Tanner.

The matter was later considered by the General Superintendency and also by the First Presidency, President Lorenzo Snow and Joseph F. Smith being members of both bodies, and because of the missionary work involved, it was decided that the carrying out of the recommendation should be done under the direction of the Seven Presidents of Seventy, to whom the recommendation was referred by the First Presidency.

The matter rested there for some time; and on October 10, 1901, President Lorenzo Snow died. It was early the next

spring when the subject was again revived in the Y. M. M. I. A. General Board meeting, held on February 12, 1902, in which the Secretary was requested to report on the provisions of the committee report given to the Board on August 21, 1901. After the report had been read on motion of Elder B. H. Roberts, the matter was again referred to the First Presidency for their approval with the offer that the General Board Y. M. M. I. A. bear the expenses of this mission.

The question was also revived through a letter from Elder Richard W. Young to the First Council of Seventy. From the minutes of the First Council of February 26, 1902, we quote:

"A letter was read to the First Council of the Seventy, written by Brother Richard W. Young, regarding the establishment of a Mission Hall and Bureau of Information, on Main and 2nd South Streets. It was decided to refer the letter to the First Presidency with a letter of explanation from the First Council."

On March 6, 1902, the First Presidency, at their meeting, considered the subject, and the following is quoted from the record:

Letter read from the First Council of Seventy, enclosing a communication from Elder Richard W. Young, setting forth the following: That Salt Lake is one of the chief tourist points of our continent; that many come here with a desire to learn all they can concerning us as a community, and they make it a point to attend Sabbath meetings in the Tabernacle. And having in view the education of the Seventies in the work pertaining to their special calling, he suggested that a piece of improved property be purchased on Main Street in which to hold nightly meetings under the auspices of the several quorums of Seventy located in this city, in turn; and that the upper rooms of the proposed building be rented to obtain revenue with which to meet interest on long time bonds issued for the purpose of raising the purchase price.

The communication added that in connection with this scheme a bureau of information might ultimately be found to be expedient.

President Smith remarked that he had had some talk with Brother Young on this subject, and had intimated to him that the Church was not in a position to furnish the means for such a purpose; but that if it should be deemed advisable to try the experiment, the Thirteenth or Fourteenth ward meetinghouses might be obtained.

After briefly considering the subject, President Smith thought it well to refer the communication back to the First Council of Seventy, to take such action as they themselves may deem desirable; but whatever might be done that it be in harmony with the Stake Presidency.

President Smith added that the subject of doing something by way of establishing a bureau of information had been talked about by the Young Men's Mutual Improvement Board for some time past, and it was quite possible that Brother Young had heard of this, and therefore connected it with what he had now proposed.

On motion of President Winder, this communication was referred back to the Seventies with the request that they look into the matter, and act upon the suggestion themselves as they may deem advisable; also that they consider the matter of organizing a bureau of information for the purpose of imparting correct information to tourists.

Motion seconded and carried.

The next action was taken by the Council of Seventy as follows, as appears from the minutes of March 19, 1902:

President Seymour B. Young moved that Brothers B. H. Roberts, Rulon S. Wells and Joseph W. McMurrin be appointed as a committee to bring to the attention of the M. I. A. Board the letters from Brother Richard W. Young and the First Presidency regarding the establishment of a City Mission and a Bureau of Information, and to ask for the appointment of a committee from that Board to consider the expenses that would be incurred in the establishment of that mission.

Brother Roberts moved that a committee of the First Council of the Seventy be authorized to name one President from each of the quorums in this city and make an appointment to meet with them for consultation on this matter. Carried, March 19, 1902.

On the same day, as appears from the record of the Y. M. M. I. A.:

Elder B. H. Roberts stated that the First Council of Seventy had appointed a committee to consider the formation of a Bureau of Information and to take charge of the same, and of a missionary work to be inaugurated in this city. That committee consisted of Elders B. H. Roberts, Rulon S. Wells, and Joseph W. McMurrin and Elder Roberts asked that a committee of two be appointed from this Board to confer with them in relation to the matter. The President appointed Rudger Clawson and Matthias F. Cowley said Committee.

At the next meeting of the Council of Seventy their record shows that: March 26, 1902, Brother B. H. Roberts reported that on Wednesday, March 19, he attended the M. I. A. Board meeting and presented the matter of the Conference Committee from that General Board to meet with a Committee from the First Council. President Smith appointed Brothers Rudger Clawson and M. F. Cowley to meet with the Committee. On Friday, 21, at 4 p. m. both committees met and discussed the subject of the letters relative to a City Mission in Salt Lake City, and establishment of a Bureau of Information. The Committee tried to ascertain about what the General Board would be willing to do in the way of advancing the necessary means to inaugurate that work, and they also concluded to find out what the expense would be in putting up a booth. Brother Wells was appointed to ask for plans for this booth from architects, in this city, and the brethren felt that the Y. M. M. I. A. Board would be able to meet whatever expense would be necessary to inaugurate that work, but no definite conclusion was reached as to the amount needed. All were unanimous in their approval of a Bureau of Information being established as suggested.

On Monday evening, March 24, 1902, the Committee from the First Council had met with a Committee from the quorums of Seventy of Salt Lake City and presented the correspondence to the brethren and invited their discussion, etc.

Brother Rulon S. Wells later reported that on Friday, March 28, at 4 p. m. he met with the conjoint committee of the First Council and M. I. A. Board and submitted the plan that had been made by Architects Dallas and Hedges, which seemed to please the brethren very much as far as the plans were concerned. The Committee met again on the following Monday. At that meeting the plan was approved and the Committee resolved to recommend to the M. I. A. Board that an appropriation of \$500 would be suitable to assist in the construction of the building.

The Council minutes of April 9, 1902, show that Rulon S. Wells presented the plan for the Bureau of Information Building. On motion of Brother Reynolds the plans were approved by the First Council and presented to the First Presidency.

Further, the Council minutes of Wednesday, April 16, 1902, show that Rulon S. Wells called on the First Presidency with



THE FIRST BUREAU OF INFORMATION BUILDING

regard to the plans of the Bureau of Information Building, and was authorized to have the architects make out the detail plans for the building.

From the minutes of Wednesday, June 11, 1902, it appears that President Seymour B. Young reported that on Wednesday, June 4, he met President Joseph F. Smith and made some suggestions regarding the Pavilion for the Bureau of Information. President Smith gave instructions to have the Pavilion built at once. This practically placed the financial responsibility on the Church and also ended in greatly modified plans from those first submitted.

Accordingly, work was immediately begun on the erection of the first building near the south gates of the Temple Block, near where the new building now stands. The structure was octagonal in shape, and about 20 feet across, as illustrated in the accompanying photo. The cost slightly exceeded \$500. The First Council of Seventy called the following committee to take charge of the work: Elders Benjamin Goddard, Thomas Hull, Arnold H. Schulthess and Josiah Burrows.

The following excerpts from Church publications indicate subsequent activity.

Deseret News, July 23, 1902:

The pavilion which has been in course of erection in the Temple block for some time past is now completed, and in a few days will be serving the purpose for which it was erected, namely, as a center from which shall flow official information concerning Utah, Salt Lake, their people and the beliefs and practices of the Latter-day Saints generally.

This movement was inaugurated by the First Presidency as a means whereby the work of unauthorized vendors of information, who extorted money from visitors for their self-imposed services, would be checked and brought to an effective end.

Improvement Era, September, 1902:

Our associations as missionary agencies among unbelievers, was a topic for discussion at the June M. I. A. conference, and the matter had received prior consideration by the members of the General Board. It had long been asked whether anything was being done to enlighten tourists and visitors who frequently come into our cities, villages and towns, and who have never heard anything about the gospel, and only ill reports about the people. It was found that while we were sending hundreds of missionaries far away to teach the truth and to allay prejudice, the strangers within our gates, and even residents who are not members of the Church, were mostly left to draw their information from non- and often anti-"Mormon" sources. To remedy this evil, the attention of the General Board was called a year ago to this subject by Elder LeRoi C. Snow, upon whose motion a committee of inquiry was appointed, consisting of Rudger Clawson, LeRoi C. Snow and H. S. Tanner, and as a result following their labors a Bureau of Information and Church Literature has been established by the First Presidency.

A small building of which we give a cut in this number of the *Era*, was planned and erected at the south entrance of the Temple grounds, at a cost of about \$500. A general committee, consisting of Elders Benjamin

Goddard (chairman), Thomas Hull (secretary), Arnold H. Schulthess, and Josiah Burrows was called to take charge of the Bureau and direct the permanent work of "distributing literature and disseminating information among tourists and other visitors" to Salt Lake City. One of these brethren or his representative, has been constantly on the ground since the day the Bureau opened, August 4, 1902 and will continue to take charge hereafter. One hundred and five suitable brethren and sisters, many of them members of the M. I. A., have been called to assist under the direction of the person in charge, and during the Elks' convention (held in early August) some forty or fifty of these were constantly on the ground. There is a regular system for work, and meetings of the missionaries for instructions, reports, and interchange of experience and ideas, are held at intervals in the L. D. S. University. Certain tracts as well on doctrine as descriptive of the Temple Block buildings and other points of interest, are given away; and others, together with books, portraits and views are kept on sale. There are easy chairs, writing tables and other conveniences free in the building. All the workers serve free and tips are absolutely prohibited. There is a visitor's register at which over five thousand people had already registered at the close of the fourteenth day. Articles of Faith cards, and small tracts on the doctrines of the Church, had been given to most of these, in addition to the conversations held with the missionaries who answered numberless questions doctrinal and descriptive, bore thousands of testimonies and distributed many thousand information leaflets.

It is the testimony of the missionaries that they enjoy the work immensely, and that great good is resulting from this labor. One illustration: Brother _____ was conducting three young men about the grounds, and came at length to the Temple whose dimensions, cost, and time were dilated upon. "What is it for?" asked one of the young men. This gave a splendid opportunity for explaining briefly the "Mormon" doctrine of salvation for the dead. When Brother _____ finished his remarks, one of the young men replied: "That is a beautiful doctrine, but it is difficult for me to believe!" Another one presented Brother _____ with a five-dollar bill, and bade him accept it. "I cannot do that," said the latter, "but I will tell you what I can do. Where is your home?" "In Pennsylvania." "Well when you return home, or travel anywhere, for that matter and meet one of my brethren of whom many hundreds are in various parts of the world preaching the gospel without pay, treat him kindly, give him something to eat, or a place to sleep; and then, if you have a dollar to spare let him have it." "You bet we will!" came in a chorus from the young men as they shook hands with Brother _____, thanked him and departed.

Experiences and testimonies even exceeding in interest those enjoyed in the foreign mission field have been reported by some of the laborers. We believe that a splendid work has begun, the effects of which will ere long be felt for good, in all parts of the world.

Revised *Brief History of the Church*, by Edward H. Anderson, Published by the Missions of the Church in the United States, Independence, Jackson Co., Mo., 1920:

In the matter of missionary work, one of the first and, perhaps, one of the most successful institutions initiated, under the administration of President Joseph F. Smith was the Bureau of Information and Church Literature. Salt Lake City being a stopping place for thousands of trans-continental tourists from all the nations of the world, the Bureau of Information has become a daily necessity for the enlightenment and information of the traveling public, relating to the Latter-day Saints and their institutions.

No systematized method had been adopted at home, to enlighten these strangers as to the history, institutions, and faith of the Latter-day Saints until this mission on the temple block was begun in July, 1902. The Bureau was at first housed in a very small building, costing about \$500, and was opened on August 4, of that year under the charge of Benjamin Goddard, Thomas Hull, Arnold Schulthess, and Josiah Burrows as a directing committee. Benjamin Goddard has remained in charge, through various changes of the committee, up to the present time. Persons are chosen to assist in escorting strangers around the temple block, who work without pay or gifts from the visitors. The tour is of such character that children, as well as young and old Latter-day Saints everyone, would be greatly benefited by the information and inspiring stories of the guides.

At the close of the fourteenth day after opening more than five thousand people had registered, and at the close of the first year, the number of visitors had swelled to 150,000. The number continued to increase with the years, and during the summer of 1920, the great volume of visitors reached about 400,000.

In 1904, the work had grown so rapidly and was so appreciated by travelers, that a new, commodious building of granite foundation and brick walls was erected on the south side of the block and was dedicated on Saturday, March 26. The cost was about \$9,000. Later, in 1910, an addition costing about \$11,000, was made to the building on the east. Subsequently a second story was added, now used as library, reading, and rest room for tourists. Later, in 1918, an addition was erected now housing a museum of pioneer relics, and archaeological and ethnological exhibits.

Up to 1914, over 400,000 pamphlets had been printed and distributed, and this number has since reached into the millions. Many Church works have been sold, and untold leaflets of a doctrinal character, magazines and other publications, containing information about the State and the Church, have been distributed. The missionaries, who have freely devoted their time and efforts on the grounds, have accomplished a splendid work, recognized as resulting in benefit and advantage to the Church the world over; and their labors, too have been among a class of people difficult to reach in their homes, or in any other way. The work goes steadily on, and the Bureau has grown to be one of the best missionary institutions in the Church.

Alphabetograms

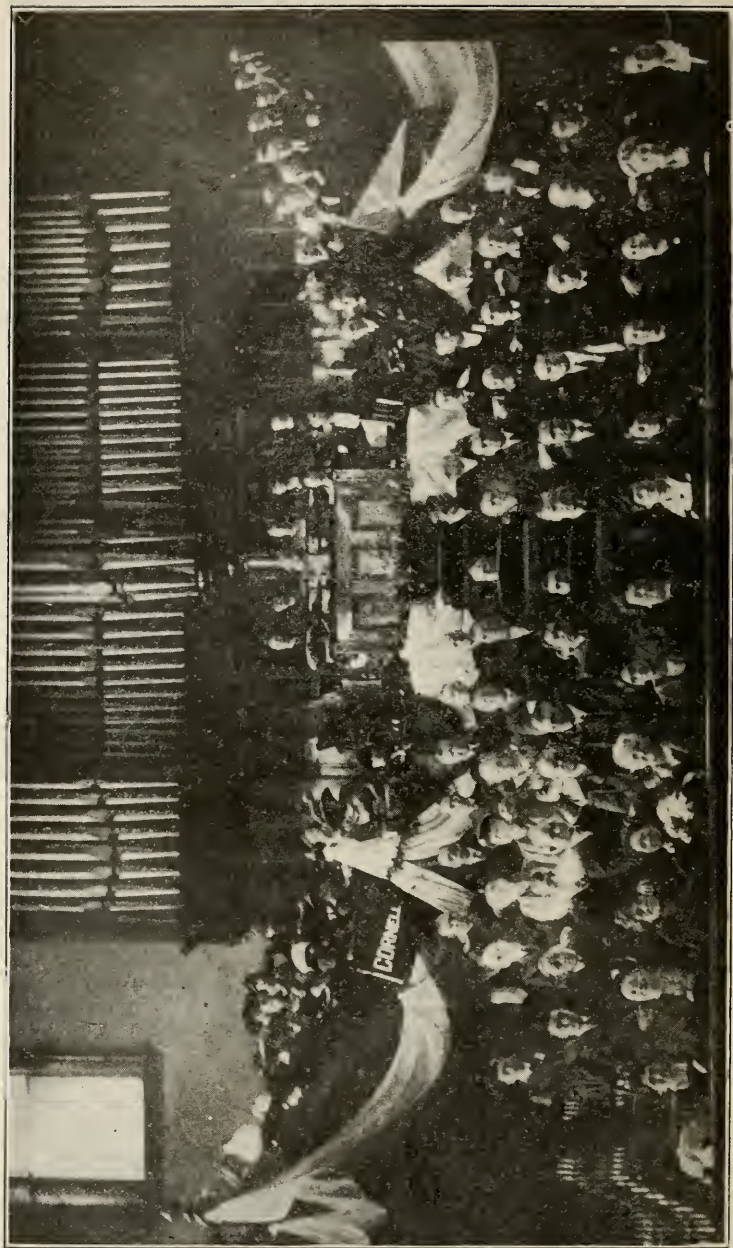
Arbitration

Arbitration Besets Challenge, Demands Explanation, Frustrates Greed, Hinders Injustice, Justifies Keeping Level-Minded, Never Oppresses, Proves Qualifiedly that Right Shall Triumph, Ultimately Verifying Wisdom's 'Xperience.

You "Zee."—*James D. Todd.*

Endurance

Always Believe, Continue Diligently, Endure Faithfully, Grow Happily, Investigate Judiciously, Know the Law, Manifest Natural Obedience, Prepare Quickly, Rebuff the Storms of Temptation, Urge Valiantly With Xacting Yankee Zeal."—*James D. Todd.*



INAUGURATION OF DR. FRANKLIN STEWART HARRIS, BRIGHAM YOUNG UNIVERSITY, PROVO, UTAH
Scene on the Stand at the First Formal Inauguration of a President of a High Institution of Learning in Utah.

Inaugural of the President of Brigham Young University

By Lowry Nelson, Director Extension Division, Brigham Young University.

The formal inauguration, on October 17, 1921, of Dr. Franklin Stewart Harris as President of the Brigham Young University, was marked by the attendance of a large number of Church and educational leaders of the state, an atmosphere of academic dignity and the voicing of a vision for the future progress of Church school education. The event was particularly unique and memorable in the educational annals of the state, since it was the first time in the history of Utah that a president of a higher institution of learning has been formally inaugurated. Invitations were sent to practically all of the educational institutions in America, and from them were received many excellent sentiments of greetings and congratulations.

The ceremonies of the day included the inaugural parade at 9:30 a. m., services at 10 o'clock, banquet at 1:30 p. m., and the inaugural ball in the evening. The line of march for the parade was from the University grounds, south on University Avenue, to the stake tabernacle, Provo. The march was headed by the Board of Trustees and General Church authorities, followed by the faculty of the Brigham Young University, and the representatives of faculties of other institutions of learning. Following these were the University Women, Alumni, Seniors, Juniors, Sophomores, and Freshmen. Then came the various classes of the B. Y. U. high school, followed by the Rotary Club, Kiwanis, Women's Municipal Council, Provo Chamber of Commerce and friends and patrons.

President T. N. Taylor, Chairman of the Executive Committee of the Board of Trustees, presided at the inaugural services in the tabernacle. Seated on the stand were Elders Rudger Clawson, Geo. F. Richards, Joseph Fielding Smith, Richard R. Lyman and John A. Widtsoe, of the quorum of the Twelve Apostles; Presiding Patriarch Hyrum G. Smith; President Seymour B. Young, of the First Council of Seventies; C. W. Nibley and David A. Smith, of the Presiding Bishopric; Superintendent Adam S. Bennion, President George Thomas and President-Emeritus J. T. Kingsbury, of the University of Utah, President

Guy C. Wilson, of the L. D. S. High School; Superintendent E. S. Hinckley, of the State Industrial School, members of the Board of Trustees, principals of high schools, and representatives of the faculties of the Utah Agricultural College and the University of Utah.

Music for the occasion consisted of the following: "Build thee more stately mansions, O my soul," by the University chorus; tenor solo, "Homing," by Richard Condie, and "Without you," by the B. Y. U. Faculty Male Quartet.

Dr. George H. Brimhall was the first speaker, and in appropriate sentiments, clothed in eloquent and fitting words, defined the spirit of the Brigham Young University, and paid trib-



ON THE LINE OF MARCH

ute to the scholarship and achievement of his successor, Doctor Harris.

The inaugural address set out clearly the mission of the Brigham Young University, as the central Church institution of learning, and described the steps by which its mission could be fulfilled. The address clearly demonstrated the broad intellectual vision of its author, and his ability to place in definite form a program of progress for many years to come. The address will appear later in the *Era*.

Church School Commissioner Richard R. Lyman was the concluding speaker and laid stress on the importance of the mission of the Brigham Young University as an institution for the building of character, in accordance with the principles of the Church of Jesus Christ.

The program at the inaugural banquet consisted of the following toasts, with Superintendent Adam S. Bennion as toastmaster: "Dr. Harris, the neighbor and Church worker," Dr. John A. Widtsoe; "Dr. Harris as a research student," President E. G. Peterson of the Utah Agricultural College; Dr. Richard R. Lyman read a greeting from President A. W. Ivins on "Dr. Harris the boy and young man;" "Dr. Harris the college professor," Dr. George Thomas, president of the University of Utah. Dr. D. L. Daines, of the University of Utah, who was the official representative of President Barrows, of the University of California, responded in behalf of that institution. Professor Levi Edgar Young, on behalf of the Young family, spoke on the "Vission of the B. Y. U.;" and President-Emeritus George H. Brimhall expressed his satisfaction with the progress which the institution is making.

In responding to the toasts, Dr. Harris expressed his appreciation for the many kind things that had been said of him and the institution, and voiced the hope that he might have the continued support of the people and his associates in carrying out the ideals of the Brigham Young University. Mrs. Harris expressed her appreciation for the many courtesies that had been shown her and her husband, and the kind things that had been said, and expressed a determination to put forth her very best efforts for the advancement of the school.

There's Nothing Just Like Whistling

Whistle when inclined to scold,
 Just whistle!
 Promptly 'twill the feelings mould
 With new thoughts as good as gold;
 For a kind heart would you hold
 There's nothing just like whistling!

Whistle when you want to cry,
 Just whistle!
 It is better than a sigh
 Or the tears that flood the eye;
 'Tis the best thing you can try,—
 There's nothing just like whistling!

Albuquerque, N. M.

Whistle when you get the blues,
 Just whistle!
 For a jolly thing to use
 Something lively you can choose,
 Try a tune that will amuse—
 There's nothing just like whistling!

Whistle when inclined to swear,
 Just whistle!
 Not an oath can e'er compare
 With a whistle loud and fair;
 In o'ercoming every care,
 There's nothing just like whistling!

Joseph Longking Townsend

Sources of Joy and Factors of Happiness

A Study for the Advanced Senior Classes of M. I. A., 1921-22

By Dr. George H. Brimhall

Lesson X.—Art

Science gives us truth, and art gives us beauty. In the presence of one we are possessed of the truth emotion, in the presence of the other we are possessed of the beauty emotion. Art not only imitates nature, but she adds to it by selecting the best from nature, thereby combining and making an ideal.

In literature we have ideal characters, in art we have ideal places and faces. The common eye often fails to see in a landscape what it may find in the picture of a landscape, because the picture is the landscape as seen through the artist's eye; consequently, when we view a mountain painted by a skillful hand, directed by a mind trained in seeing beauty, we may find beauty in the painting that we overlook in the mountain.

Then again, art catches nature at her best, and holds it fast that we may examine it at leisure. As an example of this fact, take Rosa Bonheur's "Horse Fair." Only the trained eye could see the marvel that has been wrought on that small piece of canvas. The achievement of producing so many individual horses full of strength and action, could not be accomplished save by one who adds skill to genius.

Art is to vision what literature

is to events; in the first, beauty is brought to the fore, in the latter, the spirit is emphasized.

Art is a source of joy through her emphasis of beauty. It is a truism that "a thing of beauty is a joy forever." It is the beauty of nature that makes it especially enchanting. With every season of the year, as nature changes one garb for another, and as the sky presents her varied hues, we exclaim, "How beautiful!"

Art draws not only on the reproductive powers of the mind, but on its creative ability. As a factor of happiness, art contributes to our lives in innumerable ways, through the camera, through the blanket-weaving of the Indian, the exquisitely wrought embroidery of the Japanese, the plans of the skillful architect, the designs of the landscape gardener, and of the professional dressmaker, tailor, and milliner and maker of furniture, as well as the work of the professional illustrator, whose service is sought after so eagerly by magazines and newspapers. From all these sources, and many others, art is a source of joy, and a factor of happiness, as well as in its more noted achievements that come to us through the medium of great painting, great sculpture, and great architecture.

Other things being equal, the more art in a utensil the better the article. It is said of some scientific instruments made in France, that they not only equal the product put out elsewhere, but in addition they are beautiful. The same goods made into clothing artistically are more useful than they could possibly be if fashioned inartistically, because the use of anything is to be measured by its contribution to those for whom it is made.

The artistic setting of a table adds to the value of the food served on the table, because it contributes to the refinement of those who partake of the meal, which serves a tripple purpose; the sustenance of the body, the gratification of the appetite, and the cultivation of a taste for the beautiful. Art contributes to our happiness by a wide distribution of the beautiful, calling for the doing of common things in an uncommon way, and bringing uncommon enjoyment to the common people.

True Art Endures.—Standards of beauty change like standards of ethics, but there is real beauty as there is real good. We never tire of beauty in the absolute any more than we weary of good in the absolute. There are masterpieces of literature that endure; ideas of righteousness that "though crushed to earth will rise again," styles of buildings that never become antiquated, and there is beauty which is everlasting, despite all oscillations of fashion. We no more tire of true art than we tire of the sun and the moon and the stars.

The Uplift of Art.—Like the universe, of which it is a part, art

is lifting upward. Such art as jazz, may have its day of dalliance, but like all other forms of error will die amid its worshipers. To live most is to live among the best, and art is among the best of the constant sources of elevative enjoyment.

Our People and Art.—America has not come to its own in art. France and Italy are the acknowledged leaders in occidental art, while Japan leads in oriental art. The Greeks gave us the old masters at whose feet all Europe sits; while Japanese art is reputed to be as old as that of the Greek.

There is cause for general pride in the production of art by the Latter-day Saints. Within the area of three contiguous blocks in Salt Lake City the artists, George M. Ottinger, Alfred Lambourne, Alma Wright, Lee Greene Richards, and M. M. Young, have had their homes. A few years ago the *Journal of Education*, of Boston, contained an article, from the pen of its editor, which stated that for its population, Utah county had produced a greater number of artists than any other county in the United States. Some of these artists are John Fairbanks, and his sons Leo and Avar, of Payson, Cyrus E. Dallin, John and Virgil Hafen, of Springville, Calvin Fletcher, of Provo, E. H. Eastmond, of American Fork, and Harwood and Evans of Lehi.

Art in Religion.—One of the reasons given for being religious is that so much of the work of the great masters has been inspired by a desire to depict and perpetuate religious thoughts and sentiment.

Raphael's Madonna, The Last

Judgment, by Michael Angelo, and The Last Supper of Leonardo Da Vinci, are all examples of great paintings that have adorned the churches and cathedrals of Christendom.

The temples of the Latter-day Saints are decorated with mural paintings. The monuments on the temple grounds witness the skill of their sculptors. In all this, the divinity in man is reaching for a realization of the object of his existence, as stated in the Book of Mormon, that "man is that he may have joy," and a constant progressive fulfilment of the declaration in our thirteenth article of faith, that if there is anything lovely, or of good report, or praiseworthy, we seek after these things. Truly art is lovely and of good report and praiseworthy.

Questions and Problems

1. In what respect is the artist a creator?

2. Arrange to have some good paintings at the meeting, and have some one well informed point out the features that entitle it to be rated as a work of art.

3. What does simplicity in art mean? Illustrate.

4. What is meant by color harmony, as applied to household decorations?

5. At what point in home decorations is art substituted by "stuffiness"?

6. Is it simply a change in fashion, or an advancement in real art, when plain surface supersedes the highly ornamental in furniture? Give reason for your answer.

7. Discuss this proposition: A picture worth looking at is worth hanging where it may be seen to good advantage.

8. Describe a fence that grows at the passerbv.

9. Illustrate the truth of the saying: "A thing of beauty is a joy forever."

10. What does it mean to be a lover of art? Illustrate.

11. Explain the traveling art exhibit system.

12. Discuss the practicability of having an M. I. A. art club in your community. Make a list of L. D. S. artists.

13. How may art best be encouraged?

14. Discuss the proposition: "Better two good paintings in a home than a score of common pictures."

15. Describe an artistically set table.

16. Suggest decorations for a wage earning family's dining room.

17. What is lost by failure to attend art exhibits?

18. Describe the joy value of having parlor art and sale exhibits of the paintings of our local artists.

19. What is meant by artistic individuality in dress?

Lesson XI.—Literature

Literature reveals itself in two forms; it may be spoken or written. From the former we obtain the literature of tradition, folk lore; from the latter, our books of poetry, essays, and fiction.

From the beginning, the story has been preeminent as a source of entertainment. "Arabian Nights," "Canterbury Tales," stories of Sir Walter Scott in prose and verse, the narrative poems of Alfred Tennyson and Henry W. Longfel-

low, are notable examples of this fact. Literature comes to us from the Indian tepee, and from the palaces of the kings.

Literature has preserved and handed down through the ages the spirit that accompanied great historical events.

One of the oldest poems is Miriam's song of victory, recorded in Exodus, 15. It is a song giving literary illumination to a marvelous series of historical events. The

glorifying of hardship in that never-to-die hymn, "Come, come, ye Saints" puts it in the class of literature that has embalmed the past.

The descendants of ancient Israel still recite with joyous fervor the lines recorded in Exodus 15, and modern Israel untiringly repeats the prairie poem of William Clayton.

David may elevate us with his Psalms; Solomon makes us wise with his proverbs, and guides us to a choice of the highest values by his "Ecclesiastes," and the prophets of ancient Israel lift us out of our sordid selves, and give to our better selves the power to soar above the carnal, sensual and devilish, if we will consent to communicate with them, through the medium of the printed page.

The parables and the sermons of the Master draw us into the light of knowledge, inspire us with courage and fill us with kindness.

We become acquainted with power and are taught patience by the spiritual eloquence of the prophet's prayer at Liberty Jail.

We are indebted to literature for making travel worth while.—Apart from the joy one experiences in travel, comes the added joy to the traveler of seeing attractive spots through the eyes of a great writer. Loch Lomond and Loch Katrine have an added charm because of Sir Walter Scott; and the English lake districts because of Wordsworth; the country of Lorna Doone, because of Blackmore; London, because of Dickens and Thackeray; Paris, because of Victor Hugo, and Venice and Rome because of Lord Byron.

The "Village Blacksmith," from the pen of Henry W. Longfellow, has immortalized Brattle Street, in Boston; "The First Snow Fall," of James Russell Lowell, Mount Auburn Cemery; while the *Inland Sea* of Alfred Lambourne, has made the Dead Sea of America radiant with interest and beauty.

Books make us acquainted with the best minds of the past. Dr. Holmes speaks of a librarian as a sexton calling him "Sexton of those alcoved tombs where men in leathern cerements lie." Milton says, "For a good book is the life blood of a master spirit embalmed to a life beyond life."

Channing says:

"It is chiefly through books that we enjoy intercourse with superior minds, and these invaluable means of communication are in the reach of all. In the best books great men talk to us, give us their most precious thoughts, and pour their souls into ours. God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levelers. They give to all, who will faithfully use them, the society, the spiritual presence of the best and greatest of our race. No matter how poor I am,—no matter though the prosperous of my own time will not enter my obscure dwelling,—if the sacred writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing to me of Paradise, and Shakespeare to open to me the worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man, though excluded from the best society in the place where I live."

Questions and Problems

1. Which books of the Bible are recognized as possessing high literary merit?

2. Name one production from each of the following authors that has contributed largely to the happiness of the world: Tennyson, Longfellow, Browning, Bryant, Milton, Bunyan, Key, Payne, Eliza R. Snow, C. W. Penrose.

3. What is there about Lincoln's Address at Gettysburg that makes of it a classic?

4. What does a love of good literature say of its lover?

5. What Utahn will be widely remembered for his free distribution of choice books?

6. Show the relation between one's reading and his optimism.

7. Discuss this proposition: Books are the real levelers.

8. If you could have only ten books what would be their titles?

Lesson XII.—Music

Introduction.—Man is a musical being. He loves music whether he creates it or not. Shakespeare says: "The man who hath no music in his soul, and is not moved by concord of sweet sounds, is fit for treasons, stratagems, and spoils. Let no such man be trusted."

To be entirely unmusical, that is, incapable of responding to music, would be to be an element of discord and out of harmony with the universe.

Man in his infancy is lulled to sweet slumber by the lullaby of his mother. In youth he is urged upward by some sort of mating song.

In manhood he is aroused to action by song, cheers, and martial strains, and in the higher circles the sacred rights of his departure from this world is hallowed by the harmony of sound.

Nature is full of music; long before the reed, the pipe, and the string were instruments of sweet song, nature sent forth her sound-harmonies for the joy of man. The bird's song, the brook's murmur, the wind's whistle, lent to the enchantment of Eden.

As the aim of man's existence is joy, his very nature has caused him to cling to the nature sources

of joy, and struggle to increase them, and so music became an art, a fine art, the divine art.

The measuring of sound, the arranging of tones, the purposeful producing of harmony, were mighty steps heavenward for the race. It was a getting back in experience from whence we came, where harps were handled with angelic skill.

The philosopher Spencer placed music among the luxuries to be possessed only by those commanding leisure, but in the course of events, with the spread of liberty, it became a heritage of the middle classes, and was listed as a comfort; then came the glorious Now, this epoch of the enjoyment for everybody, when music is being listed as a necessity, and as such coming within the reach of all the common folk.

If it be true that "time's latest offspring is the best," then music bears the palm, for it, of all the great arts, is youngest, reaching the zenith of its glory in the last century: the period when Mozart, Beethoven, Wagner, Verdi, and Handel were contributing their best. That was an age in which accumulation reached the apex. Since then the greatness of music as a source of joy and a factor of

happiness has been in large measure due to its distribution.

Invention, industry, commerce, and education have all contributed to the spread of this art which is the highest expression of the emotional life.

No student of sociology, of five decades ago, would dare to dream of a day when a musical instrument would be one of the essentials of a humble home.

Browning, with his poetic vision and musical instinct, ventured to hope that somewhere, somehow, sweet strains of music would be caught and kept for others' use than those who heard them first; and science and invention have made the dream of the great poet a reality; and who dare say that nature is not making record of some of earth's great anthems to be reproduced in the world beyond.

And as nothing but the fittest may claim survival, what becomes the duty of the choicest people in regard to music? May it never be forgotten that the tabernacle choir captured with song, the city from which our ancestors were driven with bayonets and bullets. Nor are we to forget that the singing of heavenly choirs added to the joy of many at the dedicatory services of the Kirtland and the Manti temples.

Man is a worshipful being; worship is one of his chief sources of joy, and music is no small part of worship. The God of the Latter-day Saints loves music, as indicated in the references from the Doc. and Cov., and that which Deity delights in must be a factor of happiness.

Music has been a theme worthy the pen of the master poets, among whom are Spenser, Shakespeare, and Milton.

Music in the Home.—It is a question as to which has added most to the happiness of the home, the incandescent electric lamp, or the phonograph. The former illuminates our houses, the latter warms our hearts.

It is a glorious privilege to have the masters sing or play at our fire sides. Their presence there, if proper recognition is given it, will make jazz music, which is a departure from the correct, unwellcome.

Music is mind-food.—Man is not at all what he has, nor is he what he does, he is in a great part what he feels, and he is very much what he enjoys. The decorations of a home often tell more about it than the family record. The class of books found on the center table, and in the library, the grade of the current literature subscribed for, are unmistakable indexes of the grain of the group.

None of the standards suggested point more unerringly to the standard of refinement than does the quality of the music enjoyed in the family circle. Merely to have a few high grade records for special display puts the owner in the position of the Indian who kept a newspaper in his wigwam, and held it before him when visitors came as a makebelieve that he could read.

As the reading of good literature lifts the mind to the appreciation thereof, and a corresponding lack of appreciation tends to lower the entire intellectual and spiritual

tone, so listening to classic music will elevate the taste to a plane where appreciation of the best is made possible.

When we say classic, do not exclude the simple, lasting compositions such as "Home, Sweet Home," "Ben Bolt," "Coming Through the Rye," "Swanee River," "Old Kentucky Home," or any other pure songs of the heart.

Music and Misery.—There may be music attuned to misery, but it is not such as was produced by the shepherd's flute where David fed the flocks of Jesse, nor the harp melodies that tamed the anger of Saul and caused the spirits of evil to yield possession of the king.

Why the deamons could not withstand the stream of melody that flowed from the strings touched by the fingers of the Lord's anointed, is not a part of scripture, it is enough to know that it was music that exalted angels loved, and that fallen spirits sought to avoid. Whether it was through a recollection of the harmonies heard in the heavens, or that its very nature was in conflict with the character of the rebellious, we may never learn, but we may conclude that whatever by the name of music creates rejoicing amid iniquity, leads away from, and not towards, the paths of peace or home of happiness. The coupling of good music with immoral or irreverent words, or words in any way unworthy its accompaniment, is like chaining innocence to infamy and compelling it to commit crime.

Music in Worship.—The opening song of a service prepares the way for the invocation. There is

need of worship in the soul of one who attends the church only to hear the music. His seeking is entertainment, not devotion. Church music to such may be a factor of happiness, but not a source of spiritual joy.

It sometimes happens, however, that the music so touches the hidden springs of spirituality that they lift out of the subconscious into the conscious the better part of the individual to the extent of driving indifference from the mind, and supplanting it with a feeling of reverence for things divine, so that those who come for entertainment only, remain to worship in spirit and in truth.

Aside from the preparatory effect on the people present, good music is a call, an effective call, for the presence, the more than average presence, of that something which proceeds from the great divine personal center of intelligence and love, God's love.

The invocation that follows may be more inspired and the sermon more heart reaching, and then the hymn preceding it, will make the benediction more perfect than it would be without the closing hymn.

That God loves music we have ample evidence. The birth of his Son was heralded with song. Music in heaven. Revelation 14:1, 2, 3. "The song of the righteous is a prayer unto me." Doc. and Cov., 25:12.

"Let the earth break forth into singing," Doc. and Cov., 22. "If thou art merry, praise the Lord with singing and with music." 136:28. "Sing this new song," 84:98.

"Gathering in Zion with songs,"
101:18.

Henry Ward Beecher, in writing of hymns, said: "They are crystallized tears or blossoms of joy or holy prayers or incarnated raptures, they are the jewels which the church has worn. No other composition is like an experimental hymn. Forty years the heart may have been in battle, and one verse shall express the fruit of the whole. * * * If the angels that Jacob saw sang when they appeared, then I know that the ladder which he beheld was but the scale of divine music let down from heaven to earth."

Questions and Problems

1. Show how the troubadours were distributors of happiness in their wanderings from the king's court to the cottages of the peasant.

2. Discuss the following as an appropriate slogan: For every home, a musical instrument, for every ward, a choir, for every town, a band.

3. Wherein are choirs and band feeders of the multitude?

4. What are the grounds for this assertion: Of all people the Latter-day Saints have most need for musical training.

5. Discuss the relative value of music and mathematics in a girl's education, as they are likely to affect the object of her existence.

6. How would the society of the future be affected by the universal carrying over of the slogan: Everybody sing.

7. Prescribe for the cure of a taste for degenerating music.

8. We herewith submit a list of twelve records prepared by Professor Florence Jepperson, Professor of Music Brigham Young University.

Twelve Records That Should be in Every Home

"American Fantasia" (1 and 2) (double faced record) Victor Herbert's Orchestra.

"Onward Christian Soldiers" Victor Band.

"Love's Old Sweet Song" (violin, flute, and piano) Victor Record.

"Caprice Viennoise" (violin solo) Kreisler.

"Toreador's Song" (from Carmen Opera) Sung by Gogorza.

"O Rest in the Lord" from "Elijah" Sung by Mme. Culp.

"Sol Mio" (My Sunshine) Sung by Caruso.

"Hungarian Dance" (No. 5) Brahms Played by Philadelphia Symphony Orchestra.

"Waltz Song" (from Opera Romeo and Juliet) Sung by Galli-Curci.

"Love's Dream" (Liszt) Victor Herbert's Orchestra.

"Sweet Spirit, Hear My Prayer" (Neapolitan Trio—Violin, harp, and flute).

"Silent Night, Holy Night" (Christmas Carol) Either solo by Culp or Schumann-Heink or Neapolitan Trio (violin, harp, and flute).

How it is Done

That future achievement you have in your mind,
Needs only great effort, and then you will find,
That wishing for anything never can win it;
But striving will do it, if you but begin it.

Let never discouragement enter your dream;
Stick close to your thought and row always up stream;
And work while you dream it, and talk it and sing it;
For these help the effort that surely will bring it.

If mountainous obstacles rise in your way,
Just climb them! and then on their top you can say,
"I see it! It's coming!" and then you will shout it;
"Believe me! I'll win it!" and no one will doubt it.

Satella Jaques Penman

San Diego, California

The Book of Mormon and Modern Research

By J. M. Sjodahl

The question of when and how America was first settled is one of supreme interest to students of ethnology generally, and especially to the Latter-day Saints who have a testimony of the truth of the Book of Mormon. But scientists, notwithstanding their untiring labors and marvelous discoveries, have so far been unable to suggest an acceptable answer to it.

Some eminent authorities hold that the American continents were peopled way back in geological ages.

There was a time when enormous glaciers covered a large area of what we call the temperate zones. This is known as the Glacial Period or the Ice Age. The ice sheet in the northern hemisphere then came down as far as the site of the present city of Boston on the Atlantic coast and stretched across the continent in an irregular line. Ice masses covered the Pacific slope as far south as the mouth of the Columbia river. It is supposed that this ice sheet receded during periods of mild climatic conditions, and then extended during long seasons of cold, whereupon it again receded and has continued to do so up to the present time. The first melting is called the Inter-glacial epoch, and the last is the Post-glacial era. During the glacial and early post-glacial periods it is supposed that the northern part of the American continent and the bottom of the Northern Atlantic were much higher than they are now, and that the earth's crust in those regions has sunk considerably. "The St. Lawrence river," we are told, "was then an arm of the sea, Lake Champlain was a deep bay, and the mouth of the Delaware river was where the city of Trenton now stands, the river itself being a wide inlet."

Dr. Daniel Brinton* takes the view that man existed in this country during those climatic and geological changes. "We know," the doctor says, "he was there, from the evidence he has left behind him in the various strata and deposits attributable to the different agencies I have described."

Some of this evidence may be briefly referred to. Quartz "chips" have been found in the "modified drift" deposited dur-

**The American Race*, Philadelphia, 1901.

ing the main Inter-glacial period, near Little Falls, Minn. Rudely chipped arrow heads have been unearthed in loess beds referred to the second glacial period, in the Missouri Valley. They were found beneath the vertebrae of an elephant. A primitive hearth has also been discovered along the old beach of Lake Ontario, which, according to an eminent geologist, dated from a period "when the channel of the Niagara river had not yet begun to be furrowed out of the rock by the receding waters." Implements chipped from hard stones, dating from the close of the last glacial epoch, have been found in deposits of loess and gravels in Ohio and Indiana. In the valley of Mexico, too, it is stated, relics of man have been dug out of the quaternary rock, and in the Argentine Republic Ameghino and Burmeister found bone and stone implements of rude form and the remains of hearths associated with bones of the extinct horse, the glyptodon, and other animals now unknown. "Such facts," Dr. Brinton asserts, after having stated them somewhat more extensively than is done here, "place it beyond a doubt that man lived in both North and South America at the close of the Glacial Age."*

But all authorities are not as confident of the correctness of the conclusions arrived at by Dr. Brinton as he is himself. Dr. W. H. Holmes, after a masterly presentation of the evidence, sums the case up in these words:

"Considering the evidence in all its phases, it can not be allowed that the Tertiary, or even the Pleistocene, occupancy of the American Continent by the race is demonstrated, and the writer prefers to favor the view, already fully expressed, that the continent was probably not reached and occupied until after the final retreat of the glacial ice from middle North America. At the same time it must be granted that there is no apparent reason why, if already occupying northern Asia, man should not have reached American shores by way of Bering Strait during any of the periods of mild climate which preceded and interrupted the Ice Age."†

Dr. Holmes adds that we may wisely await the results of further research and provide for the application to them of the severest scientific tests.

There is where the scientists stand at present in the question of when man first appeared in America. They have not yet been able to agree on a verdict, although the general trend of opinion is in favor of the assumption of a very high antiquity.

The Book of Mormon gives more definite information. It tells the wonderful story of the landing of the Jaredites somewhere on the coast of America shortly after the dispersion at

**The American Race*, p. 28.

†*Handbook of Aboriginal American Antiquities*, Vol. 1, p. 94.

Babel, and of the founding of the kingdom of Moron* (Ether 7:5), also called *The Land of First Inheritance* (Ether 7:16). It records the rebellion of Corihor and his flight to another country called "The Land of Nehor;" also the division of Moron into two parts, "The Kingdom of Shule" and "The Kingdom of Cohor." (Ether 7:20.) Then it mentions the rebellion of Jared against his father Omer (Ether 8:2) and the flight of the latter far away to a place called Ablom, by the seashore (Ether 9:3). It goes on to tell about the strife and wars of the Jaredites, of their dispersion to various parts of the continent, the warnings given by prophets, visitations that came upon the people, and their final extinction, which was so complete that only ruins and dry bones marked the locations of their once populous settlements (Omni 22; Mos. 8:8; 21:26, 27.)

These Jaredites, from the account given of them in the Book of Mormon, came from the place where the Tower of Babel was erected. From that center, the human family branched out. Some reached eastern Asia. Others crossed the water and landed in what is now generally called the western world. Some went to Europe and came as far as the Baltic coasts and the British isles, while others took possession of other parts of the world.

The Jaredites, whose history is recorded in the Book of Mormon, were hunters and fishers. Their principal food may have been taken from the sea, or the rivers and lakes, since on their journey from their homeland they carried with them "the fish of the waters," in a receptacle made especially for that purpose. They were also agriculturists, for they had "seeds of every kind." They had "flocks" of such animals as had been domesticated in that early day of human history, and they had bees, having learned, evidently, the value of honey as an article of food (Ether 2:1-3).

Now it should be observed that the Book of Mormon has nothing to say about the occupation of America by man before the arrival of the Jaredites. If scientists find, beyond controversy, that there were human beings here before the building of the tower; in fact, before the flood and way back in glacial ages, the authors of that volume offer no objection at all. They do not touch that question. They only assert that the Lord led the brother of Jared and his colony to this country shortly after the dispersion, and they give the briefest possible outline of the political and ecclesiastical history of their descendants until their final overthrow. This has never been, and cannot be, disputed on scientific grounds. If America was oc-

*If, as I surmise, this word is akin to the word *Maran*, which Paul uses in I Cor. 16:22, it means "The Land of the Lord."

cupied by any race of people—pre-Jaredites, we may call them—information concerning them must be gathered, not from the Book of Mormon, but from geological strata, or from archaeological remains extant. No *truth* that scientists may discover by these or any other means is contrary to anything set forth in the Book of Mormon. Mr. John Fiske very well observes that it is not unlikely that the glacial men perished from off the face of the earth, having been crushed and supplanted by stronger races. That is exactly what the Book of Mormon, it seems to me, leads us to believe may have occurred. Mr. Fiske adds:

“There may have been successive waves of migration, of which the Indians were the latest.”*

The question of the origin of the present Indians covers too much ground for a thorough discussion in this article.

Many theories have been advanced. The consensus of opinion at present is that the Indian really is an immigrant. Dr. Brinton admits that “Paul was not so wide of the mark” when he said that God had made of one blood all nations of men (Acts 17:25).† But from what nation did the Indians spring?

The first to suggest that they are of Semitic origin was, according to Schoolcraft, the Hollander Hugo Grotius, who died in 1645, and Schoolcraft himself acknowledges his acceptance of it.‡ Adair, in his *History of the North American Indians*, and Lord Kingsborough in his magnificent work on *Mexican Antiquities* give the most convincing proofs. Then there is the story of a Welsh settlement, reported to have been founded by Prince Madoc, in 1170, and of many other immigrants, some from Kamchatka and China.

Even Mr. Fiske acknowledges that these traditions have never been disproved, but they have, nevertheless, as he puts it, “all been superseded and laid on the shelf.§ This is, clearly, no argument. Facts cannot be “laid on the shelf” whenever such procedure seems to be convenient for the sake of making room for a pet theory.

According to the Book of Mormon, Lehi, and his company

**Discovery of America*, Vol. 1, p. 15.

†*Myths of the New World*, p. 14.

‡“The idea that our Indians were the descendants of the Jews, I always considered merely as a poetic one, and fit only for works of fiction. But in spite of my prejudices to the contrary, parts have developed themselves, and shown a resemblance between the Hebrew and Indian languages in general which I cannot find between the Indian and any other language. I have no inferences, but let the facts speak for themselves.” (Schoolcraft, *Indian Tribes of the United States*, Vol. 5, p. 387.)

§*Discovery of America*, Vol. 1, p. 3.

came to this side of the world from Palestine, about 600 B. C. They and their descendants founded kingdoms, made war, dispersed, built cities and sanctuaries, and, finally, after a thousand years of varied experiences, ceased to exist as nations. According to the same sacred record, another Hebrew colony was founded in this hemisphere, about 600 B. C., known as the Mulekites (Helaman 6:10).

Are there in this country any Indians that are not descendants of these first Hebrew settlers? That is a question for the scientists to answer*

The Book of Mormon gives no direct information on that subject. It confines itself strictly to the history of the descendants of Lehi and Mulek. If science, after a careful investigation of the physical characteristics of the present-day Indians; their languages, their religious ideas, their myths and traditions, and their social institutions, should declare that there are evidences of other influences as well as Semitic, that would not affect the authenticity of the Book of Mormon in the least, for the proofs of the truth of its historical records, fragmentary though they may be, are decisive to every unprejudiced mind, and they are accumulating rapidly.

The authorities on American archaeology at present recognize that in Chile and Peru, in Central America and Mexico,

*Jousset affirms that primeval American civilization was imported from Asia. P. de Roo says not a few writers defend the opinion that the Egyptians who sailed around Africa and far into the Atlantic left vestiges of their presence in America of their architecture and language. The Phoenicians are also mentioned as having landed in America, and Horne expresses the opinion that the Indian races of Yucatan, Cuba, Haiti, Brazil, and Patagonia are of Phoenician descent.

W. H. Holmes, chief of the Bureau of American Ethnology, in a paper on "The Peopling of America," read before the first Pan-American Scientific Congress held at Santiago, Chile, Oct. 29, 1908, discussed thoroughly the problem of the origin of the American aborigines. Some of his conclusions, as stated in the 30th Annual Report of the Bureau, published 1915, pp. 13 and 14, are as follows:

"(7) That the pioneers of the present American race belonged to the well-differentiated Asiatic subrace and that they reached America by way of Bering Strait.

"(8) That the early migrations included few individuals and occurred at widely separated periods; that the movements were slow and by means of the ice bridge in winter or by skin boats in summer.

"(10) That successive migrations involved numerous distinct groups or tribes so that the American race is a composite of diversified Asiatic elements more or less completely amalgamated.

"(14) That in the present period prior to the Columbian discovery occasional voyagers from southern Asiatic culture centers or from Japan or China may have reached American shores and left an impress on the culture of middle America.

"(16) That much of the recorded geological evidence of great human antiquity in America is unreliable and requires critical revision."

and in North America two cultural epochs at least, one older and one more recent, have left evidences of their existence.

In Peru a list of Incas goes back to Manco Capac, who flourished about 1250 of our era. But this dynasty was preceded by the Pirua kings who began their rule in the fifth century B. C.* And between the two there was an interval of 400 years of chaos and anarchy. In Yucatan the last great epoch of the Mayas began with the founding of the famous cities of Bakhalal, Chichen Itza, and Chakanputun and developed the subsequent federation, in the 11th century of our era, of Chichen Itza, Uxmal, and Mayapan. But this was preceded by one much older, which has been called "the golden age of the Maya." All the great cities, Palenque and Yaxchilan in what is now southern Mexico; Piedras Negras, Seibal, Tikal, Naranjó, and Quirigua in the present Guatemala; and Copan in Honduras, rose to greatness and sank into insignificance before the second and much more recent period began. It has been supposed that the Mayas south of Yucatan were driven from their homes and dispersed by a stronger race. How far back the "golden" age of the Mayas dates is not known from any secular sources. The oldest dated artifact found from that period is a statuette of jade discovered at Tuxtla, Vera Cruz, and that bears a date that has been interpreted to correspond to our 100 B. C.† In Mexico the Toltec federation was broken up by the Aztecs, supposedly in the middle of the 10th century of our era. According to one tradition the Toltecs came into Mexico from the north, after a terrible conflict that lasted 13 years, and that they founded the city of Tollan. According to Dr. Wilson the Toltec wanderers came to a country called Huehue Tlapallan in the year 387 A. D., and Foster identifies them with the mound builders in the Ohio and Mississippi valleys. The Aztecs, it is supposed, came into Mexico about 300 years before the Spaniards. They founded the city of Tenochtitlan in the year 1326 of our era.

There is no conflict, in these dates and traditions, with the history of the Book of Mormon. The inspired record ends with the sanguinary battle between Lamanites and Nephites at Cumorah, about 400 A. D. The history of the country after that time must be gathered from other sources. As far as the facts are known recent archeological research accords wonderfully with the historical part of the Book of Mormon. There is a gap of about one thousand years between the point where the Book of Mormon history ends and the Spanish conquest; but the more we learn of the institutions and conditions of the Indians as the conquerors found them, the more clearly it ap-

*John Fiske, *Discovery of America*, Vol. 2, p. 303.

†Morley, *Introduction to the Study of Maya Hieroglyphics*, p. 195.

pears that those institutions and cultures were exactly what we might expect them to be after ten centuries of political and religious chaos of a people such as that depicted in the Book of Mormon. If we reject that record, there is no rational way of accounting for the Indians in the 15th and 16th centuries. To say that they and their civilization were "autochthonous"* is but to repeat in mystifying language the famous theory of Topsy concerning her own origin. But full justice to this subject is not to be expected in a necessarily brief paper, even if it were written by an abler pen than I can ever hope to have at my command.

The Pasture Ghost

Late one eve within the pasture,
 In the half-moon's fainter glow,
 To the milking place I ventured
 Boy-like, half afraid to go.
 I had dilly-dallied, hunting,
 Past the usual milking time,
 Till from way off in the clearing
 Came the cowbell's tinkling chime.

Through the stumps and brush there flickered
 Many a startled bird and bat,
 Then appeared there right before me,
 Sure, a ghost in shroud and hat!
 And an arm at me a pointing,
 Plain as anything could be,
 In the half-moon's light a swaying
 Plainly as my eyes could see.

Startled by the apparition,
 Every hair upon my head
 Bristled in affright, as o'er me
 Shivers ran of fear and dread.
 Then I whistled up my courage,
 Grabbed a limb, and with a blow
 Whacked that ghost, to find it nothing
 But a big white stub aglow.

Oft since then by things I'm startled,
 Oft the creepy chills of fear
 Worry till my judgment falters
 Viewing things as they appear.
 But that ghost in our old pasture
 Shows me what I fear the most,
 When assailed with proper courage,
 Vanishes as did the ghost.

Albuquerque, N. M.

Joseph Longking Townsend

*Supposed to have risen or sprung from the ground they inhabited.

Footprints on the Sands of Time

By Fred Buss, Department of Geology, Brigham Young University.

Anyone who has wandered along the seaside and played or dreamed on the beach, has surely sometimes written his name in the sands and then watched the incoming waves wash out the record forever. To us the shifting sands of the shore are symbolical of all that is unstable and fleeting, and it seems especially unlikely that on them could be preserved any permanent record of any event that may have transpired there.

Yet the geologist knows full well that the record of past events in the earth's history is more permanently written on the muds and sands of the shore or delta flat than are human records on papyrus or sheepskin, and the interpretation of the shore line hieroglyphics is about as certain as those on the monuments of Egypt or Assyria.

Four miles east of Heber City, Utah, at the mouth of Lake Creek Canyon, is a quarry of red sandstone, now practically abandoned because of the competition of the cement window sill and paving block. The soft, red rock of this quarry evidently represents the debris of a land mass brought hither by some ancient stream or washed by the ocean waves from some sea cliff and then deposited in some sheltered cove of a long vanished Triassic or Jurassic sea.

The sandstone of this quarry is crossed and recrossed with innumerable footprints of various small bipedal creatures which walked or rather waddled across the sand flat, evidently in search of the bodies of sea animals which might have been left exposed by the retreating tide. Sometimes one can observe where these little creatures paused in their walk to dig for something buried a few inches beneath the surface in the soft sand.

The accompanying illustration shows the tracks preserved on two slabs of rock which were collected in this locality. The larger slab is about three and one-half feet by one foot, entirely crossed by the tracks of a little animal which could have been but little larger than a half-grown chicken.

The trail of the right foot is nearly two inches from the trail of the left, yet the distance between the steps is barely one and one-quarter inches. Evidently the creature's legs were very short and placed far apart and he must have had a very pronounced waddle as he progressed along the sandy flat. The



Animal tracks in red sandstone, found near Heber, Utah, by the Brigham Young University, Geological Department, October, 1921.

straightness and regularity of his steps indicate a mind at peace with his surroundings and apparently solely intent on seeking what he might devour.

Each foot seems to have possessed three toes, but one of them, the inner, was placed far from the other two and seems not to have borne much of the body's weight. The tiny impression of this third toe can be seen inside of the main print.

The larger track represents that of an animal much more upright in habit and perhaps one as large as a rabbit. Like the other, it evidently walked on two legs perhaps balancing himself by means of a long tail, although it seems strange that we should not find the print of such an appendage as the animal walked along. The prints of these tracks are about four inches apart and it is about one and one-half inches between the right and the left impressions. This creature also seems to have had three toes although they were so closely crowded together that the print of each partly obliterates the others.

No skeletons of these animals have as yet been found, but their habits suggest that they were carnivorous forms. If this be true, their bones should some day be found in the deposit, for life must have been uncertain with them, in the presence of the numerous other forms. Then, too, it seems that their bones would be quickly buried even as their tracks have been.

We cannot tell whether or not these animals were nocturnal in their habits for, as far as I know, there is nothing preserved to tell whether the sun or the moon was shining on the sandy waste when these little creatures went hunting; but we feel quite sure that it sometimes rained, as many of the slabs of this rock are pitted exactly as if a shower had passed over during the interval between high and low tide, and these rain-formed pits were filled with sand when the advancing waves on the breast of a rising tide again swept over the area. These waves and currents have also left certain evidence of their existence in the ripple and rill marks that are preserved along with the rain marks.

It is impossible to state exactly what these animals were, Their bi-pedal gait and predacious habits, as well as their presence in rocks of the Lower Mesozoic time, suggest relationship with the dinosaurs, but their feet are of uncertain form and it seems strange that such low hung animals as these evidently were could have walked over the sand without forming an imprint of their long tails, had they belonged to that reptilian race. At any rate we have here a field that is very promising for future study and one which will probably reveal many instructive lessons to the geologist who engages in painstaking and systematic collecting.

Provo, Utah.



Front row: Gustaf Peterson, Andrew Jenson, Fred Anderson; back row: C. A. F. Orlob, Soren C. Jensen.

The First Y. M. M. I. A. in Denmark

By Andrew Jenson, Assistant Church Historian

At regular council meeting held in the Latter-day Saints hall, in Store Regnegade 26, Copenhagen, Denmark, Wednesday evening, Nov. 19, 1879, attended by Niels Wilhelmsen, president of the Scandinavian mission, Carl C. Asmussen, president of the Copenhagen conference, and Andrew Jenson, president of the Copenhagen branch, a Young Men's Mutual Improvement Association was organized in the Copenhagen branch, with the following officers: Andrew Jenson, president; Gustaf Peterson, first counselor, Fred Anderson, second counselor, Chr. A. F. Orlob, secretary, and Soren C. Jensen, treasurer. This was the first regularly organized Y. M. M. I. A. in the Scandinavian mission, but soon afterwards similar organizations were effected in the larger branches in the mission, nearly all of which have had a continued existence ever since. The first regular meeting of the Y. M. M. I. A. organized in Copenhagen was held November 26, 1879, on which occasion the officers of the association were set apart, and an interesting program rendered. Soon afterwards a library was commenced, which circulated among the members of the association for a number of years. Of the officers elected on that occasion all except one are still alive.

Thus Andrew Jenson is now a resident of Salt Lake City, Utah, engaged in historical labors.

Fred. Anderson, the second counselor, is now a resident of Inverury, Sevier county, Utah, where he acted for a number of years as a bishop's counselor. Chr. A. F. Orlob, the secretary, is now an important officer in the Z. C. M. I., Salt Lake City, and Soren C. Jensen, the treasurer (now an aged man) is a resident of Salt Lake City. Gustaf Peterson, the first counselor, is the only one of the officers who has "gone to the other side." At the time of the organization he was the translator for *Nordstjarnan* (the Church organ in Scandinavia in the Swedish language). He died laboring faithfully in his calling, April 13, 1881, and was buried in the city of Copenhagen.

The Tie Divine

Now, Jim and me ain't always
 Had the smiliness of times,
 Our weddin' bells rung long ago,
 We've most forgot their chimes.
 We differ 'bout a lot of things
 In this here game of life,
 And I sometimes get to wishin'
 He'd got some other wife.

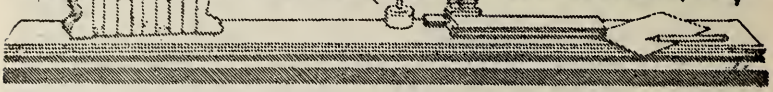
Our neighbors there, the Johnsons,
 Have busted up for keeps;
 He goes around a whistlin',
 She says she never weeps.
 And Smith, he's got a bran new wife,
 The old one was a crank;
 So he is mighty happy,
 And he has the courts to thank.

But Jim and me, we're different,
 We got a lot of kids;
 We never could divide them up,
 The humane law forbids.
 Besides—there is the one that's gone!
 And when I think of him
 It makes me love his father,
 So I guess I'll stay with Jim.

Shelley, Idaho

Agnes Just Reid

EDITORS TABLE



Enforce the Cigarette Law

Violators of the anti-cigarette law in Salt Lake City are reported to have received, recently, a warning from the Chief of Police that the illegal sale of cigarettes must cease. Many such violations have been called to the attention of the authorities by various organizations. The local Social Welfare League, with Dean Milton Bennion, of the University of Utah, as president, has instituted an active educational campaign to counteract the tendency to show contempt for law, which has arisen from the violation of the anti-cigarette act. The growing tendency to disregard law is a vital question. All loyal citizens have a duty to perform, in adding their influence to put a stop to the leaning in this direction. The peace officers often voice the sentiment that the public is not behind the law. This is not true, if we take for evidence the expression of the public before the law was passed. We believe the great majority of Utah citizens are against the cigarette, and for the law. Let us show how we stand by expressing our sentiments through petitions to the officers and by resolutions in public gatherings, speeches, and in public and private declarations asking to have the law enforced. Some organizations have already done so. Tell them you are with them, and give them your aid for the enforcement of the law.

The General Board Y. M. M. I. A. have unitedly declared themselves as follows, let the M. I. A. organizations throughout the state pass similar resolutions:

At the June convention, 1920, the M. I. Associations adopted as their slogan, "We stand for the non-use and non-sale of tobacco." The Fourteenth Session of the Legislature of the State of Utah placed upon our statute books the anti-cigarette law. This law in many places is being flagrantly violated, and the big question now before us, with reference to it, is, "What are we going to do about it?"

One of our articles of faith contains this provision, "We believe in obeying, honoring, and sustaining the law." Our slogan for this year is, "We stand for loyal citizenship." The principle involved in the article of faith and the slogan are sufficiently broad to form a suitable platform upon which all

loyal citizens can stand. With such a splendid platform, should we falter for one moment in doing everything in reason, within our power, to give effect to such a law?

The law is now the law of every citizen of the state, and is entitled to the support of every citizen of the state, irrespective of what his personal views may be with reference to it. It is the bounden duty of every officer of the state, county, city, and town, to see that the law is obeyed and enforced.

We recommend that the officers of our associations immediately take up the matter of the enforcement of this law, and work out ways and means of bringing about its enforcement. To accomplish this purpose better, we suggest that a committee be appointed in each stake and ward to follow up the matter, during this season, that they enlist the support of the other auxiliary organizations of the Church as well as other organizations that may be interested, and that they take that matter up with city commissioners, mayors of towns and cities, city and county attorneys, police officers, and sheriffs, with a view of interesting them in, and assisting them with, the enforcement of the law.

If the officers, whose duty it is to enforce the law, show no, or little, interest, stir up a strong public sentiment in favor of the enforcement of the law by means of public meetings, petitions, publicity in the press, and the use of large delegations to the proper authorities, and such other definite methods as may be deemed wise by the association. Chairmen of all stake committees will please forward their names at once to John F. Bowman, care of Y. M. M. I. A., 47 East South Temple, Salt Lake City, Utah.

President Heber J. Grant stated recently before a public assembly in Ogden, "I have seen men of high standing in this state smoking in places where this practice is prohibited by law, and yet these men would be indignant if they were called lawbreakers."—A.

The Influence of Reading Matter

In much of the printed matter which is largely read by our young people, there appears to be a subtle influence which menaces their faith in God's great Latter-day work. It is undoubtedly true that what young people read goes far toward forming their character, for on their plastic young minds are indelibly stamped, for good or for ill, the impressions from the printed

page. It is a duty, therefore, of all who have young people in charge, to see to it that, as far as possible, nothing but the best books and reading matter that can be procured shall be placed in the hands of the young.

Of course, the standard Church works should be read; but the fact is that many of the young people confine their reading largely to works of fiction. It seems natural that the story should attract more than the didactic forms of literature. But what are these fiction books, seeking admission into the homes of the Latter-day Saints? The best of them often have suggestions and ideals not in harmony with the faith and conceptions of Latter-day Saints; and through subtle influence these false suggestions and ideals leave their imprint on the reader.

For example, here is a story, artistic in the delineation of character, generally high in moral tone, but literally steeped in tobacco. The charming heroine sits on the knee of the brave hero, and lovingly lights his pipe for him. Another story, by one of our best American writers, tells of the central figure, a good, kind, noble old man who, every evening after supper, complacently smokes his pipe and occasionally takes a thimbleful of whiskey. In many a modern novel the sin of unchastity is mildly called the "sowing of wild oats," especially if the man is guilty of the "indiscretion." Frequently wilful, persistent breakers of the moral law are eventually glorified by the doing of some noble deed. In these stories so-called love, which is mostly a perversion of real love, overrides the barriers of faith which the Latter-day Saints are taught to believe as real, and the believer and the unbeliever are yoked together to the satisfaction and happiness of all concerned. Even in the stories furnished to our primary school children, we have pictured the first men living in trees, and later in the caves of the earth. In our high schools and universities it is no uncommon thing to find the texts teaching that man has come up from the slime of the ocean bed! All this is doubly dangerous because it is classed as good literature, and as such, finds its way into our schools and homes.

What can be done to avert, or at least lessen, the danger? First, a careful supervision should be given to the selection of books placed in the hands of our children. Certainly, books and magazines published outside of the Church can not be barred, but the best only should be permitted in the home, and in the hands of the children. Then, and this we think is the vitally important thing—our home literature should be more freely patronized and read. Thousands of our homes are without any of our Church magazines. Five of the auxiliaries publish magazines which contain carefully selected stories and other articles

of interest. At least, these should have the first chance with our young people, to implant the lessons of truth in their minds.

The literature of the Latter-day Saints may not have the polish of the world, but it carries with it a spirit and influence for chastity, virtue, and righteous living, which is of more worth than mere polish. It may be crude at times, but it is distinctive, and oftentimes rugged, in strength of the everlasting gospel restored in these days for the salvation of the human race. Let us give it a fair chance to fulfil its mission.—Let us provide it for our reading tables.—A.

Evidence of a Name

Editor Improvement Era:

Dear Brother: In the November number of *The Paradise of the Pacific*, a monthly magazine published in Honolulu, Hawaii, there appears the statement that "The ancient name for Diamond Head was Leahi."

It will be recognized readily that the English pronunciation of the word "Leahi" would naturally be Lehi. A word spelled "Leahi" would be pronounced by a Hawaiian as if it were written Lay-ah-he.

Anyway, it seems to me that this ancient name, for the prominent volcanic mountain that is close to the city of Honolulu, might well be considered another link in the increasing chain of evidence that the Hawaiians are descendants of the Patriarch Lehi who, with his family, came from Jerusalem to the American continent, as related in the Book of Mormon.

Incidentally, also, the designation by the name "Leahi" of such a conspicuous mountain in Hawaii, thus named by descendants of the progenitor of the Hawaiian race, constitutes an addition to the innumerable evidences of the authenticity of that record of the ancient inhabitants of the Western hemisphere.*

Yours very truly,
D. M. McAllister.

President Grant's Conference Sermon

This was promised to appear in the December number of the *Era*, but owing to unavoidable conditions its publication has been delayed, and it will appear in full in the next number of the *Era*.

*For the origin and meaning of the name *Lehi* (Hebrew, *Lechi*), see Judges 15:9-20.

Books

Essentials in Church History, by Elder Joseph Fielding Smith of the Council of the Twelve Apostles, a one-volume history of the Church, including essential doctrines to which the Priesthood quorums' attention is respectfully called. This book will be used for the study of the Melchizedek priesthood and the priests. It contains such information on history and doctrine as should be understood by every Latter-day Saint—condensed in one volume for convenient use and reference, and containing the essentials in history, priesthood, authority, and the development of the leading doctrines of this dispensation, temple work, etc. Ready by January 1. Price \$1.50 postpaid.

"*Wee Rhymes for Wee Kiddies*," is the title of the Child's book published by the Child Lore Publishing Company of Salt Lake City. The book is entirely a home-made production and contains many of the little child nursery rhymes that will please the "kiddies," and yet is free from the exaggeration and tragedies so freely used in some of the old time nursery stories. Here is one for example:

SPOTTY

Spotty, Spotty, he's my pig
Never will grow very big.
Yesterday he ate my hat
And seemed to feel quite well at that.
His tail it is a weather vane,
And curls up when it's going to rain.

Another:

PUSSY-CAT

Pussy-cat, Pussy-cat, where are you going?
Down by the river where cat-tails are growing:
Will they be black, or will they be brown?
All soft and silky and covered with down.

The whole book is Utah made, in beautifully colored illustrations, texts, printing, and general make-up. The verses are by Leona Taylor and the illustrations by Edna Taylor, two Utah Girls.

Messages from the Missions

Progress of the Church in Sheffield, England

Elder Dan C. Smedley reports from Sheffield, England, August 15: "This picture is of the missionaries of the Sheffield Conference, along with several of the local brethren, all of whom are working earnestly for the spread of the gospel in this part of the Lord's vineyard.

"Since the beginning of the war, in 1914, until August, 1920, this Conference suffered from the lack of elders, but through the able efforts of the local brethren, it has been kept intact and in fair condition for the incoming elders now arriving from Zion. The first elder from Utah, after the war, arrived August 17, 1920. Today we have eight elders from Zion. During this year of reconstruction much time has been spent in locating lost Saints and investigators, and to this work we have added a regular amount of missionary labor; 2,420 hours of tracting has been done; 78,657 tracts have been delivered to 39,328 homes; and a large number of books have been sold, and meetings held. But figures cannot show the real work which has been done, nor the large amount of prejudice that has been allayed. The work is not lagging here, and the future looks very prom-

ising. Persecution has become practically a thing of the past. The reason is that there is a broader experience and contact, due to the war conditions, and the rise of a new system of free thought, carrying with it the tendency on the part of the individual to assert his rights and privileges which have long been oppressed. Many other features have aided in bringing about the passing of the persecution. We anticipate a future of success, when the knowledge of our message will make friends of all men."



Top row, left to right: Clarence L. Giles, Salt Lake City; William L. Wyatt, Wellsville; Homer Taylor, Marysville; Alvin G. Lovell, Oak City. Second row, Harry Smith, Sheffield; Samuel Gratton, Woodhouse; William S. Erickson; Louisville; Herbert Stagg, Sheffield; Ervin Rawlings, Preston, Idaho. Bottom row, Oliver Shaw, Sheffield; Leigh W. Clark, Mesa, Arizona; President Dan C. Smedley, Bountiful; Joseph Hamstead, Rawmarch; George Bailey, Sheffield; Joseph F. Quinney, Rotherham.

The Young Life Campaign.

We are pleased to enclose a snap shot of the elders of the Nottingham conference, England. Recently our working force has been increased from six to ten missionaries, and seeing there are upwards to three million of souls in this conference it is none too many for the work; in fact, more could well be employed in teaching the gospel. We find lamentable ignorance so far as religion is concerned—no thought and no hope for the future, with a majority of those to whom we speak. A great effort is now in full swing in the city of Nottingham at reviving religion in the hearts and lives of the young, by a united effort of all the churches (except the Roman Catholics) at a revival called, "The Young Life Campaign," conducted by two young Irishmen, the Brothers Wood. In one of these meetings we visited there were three thousand present. The meeting started at 6:45 p. m. and lasted two hours and a half; two hours were occupied in singing hymns, solos, duets, and choruses; an address of twenty minutes following, on "Nothing." As far as one was able to judge, it could

but mean nothing to those who heard it. No principles or ordinances of the gospel, no doctrine, and no guidance either for this life or the next state was mentioned. These two young men are fully booked up, for a long time to come, in the various cities and towns of England, Scotland and Ireland. Our work in this conference is progressing slowly but satisfactorily; nine have recently been baptized, and there are more to follow. In some of the branches there are a greater number attending than at any time in their history, many investigators being in regular attendance. We regret that one of our elders, J. Howard Valentine, was ill at the time our snap was taken.



"Elders left to right: John W. Robinson, Beaver City; John M. Toolson, Smithfield; President Harold E. Brough, Randolph; A. Walter Stevenson, Ogden; William Hunt, Plain City; Chas. Hy. Last, Lewiston; Abraham Noble, Clerk, Ogden; Julia T. Noble, Ogden; Annie E. Noble, Ogden, Utah.—*Harold E. Brough, President.*

Baptisms at the Joseph Smith Farm.

General Superintendent George Albert Smith, of the Y. M. M. I. A., has recently received from Heber C. Smith, a letter in which it is stated that the most successful fair ever held in Wayne county was held in the latter part of September at Palmyra, New York. The Joseph Smith Farm carried off 38 premiums, divided as follows: poultry, 23; sheep 2; fruit, 5; the balance, corn and other products. At the fair there were 23,000 paid admissions on Saturday, September 24. The Joseph Smith Farm had a wonderful selection of poultry, which took 16 first and 7 second prizes in an exhibit numbering 24 birds. At the farm there have been 3 baptisms recently, and 5 were ready for baptism on the first of October.

A Book of Real Merit.

Elders laboring in the Auckland conference and mission office of the New Zealand mission are as follows: Cut B: (back row): H. Dean Hall; W. Lowell Castleton (office); Graham H. Doxey (incoming mission secretary); F. W. Schwendiman (outgoing mission secretary); F. L. Crockett; I. S. Merrill (office) Front: A. M. McFarland; Joseph Anderson, conference president. We have a fully organized Sunday School, Mutual



Top, Cut B; bottom, Cut C.

Improvement Association, and Relief Society. By taking up *Joseph Smith as Scientist*, as the course of study in Mutual, we have had a number of investigators out to our meetings who have become very much interested, and very excellent meetings are held. This book has been pronounced by some of our severest critics as an exceptionally well written book, and one of real merit. As for the *Era* we appreciate this wonderful publication more than any others, I believe. With us it is invaluable; and it is with great eagerness and satisfaction that we devour its contents each month, and then pass it and its truths and beautiful stories on to our

friends, both investigators and Saints.”—*Graham H. Doxey, Mission Secretary, Sept. 30, 1921.*

Wellington Conference Recently Opened.

“Elders laboring in the Wellington conference of the New Zealand mission, Cut C: left to right—back row: Ralph V. Baird; Gerald F. Heaton; James A. Rawson. Front row: Warren Tonks; Graham H. Doxey; Carlos W. Clark. The Wellington conference has just recently been opened up. There has been no work in Wellington for some years. Although it is the capital city of New Zealand with a population of about 90,000, it has been in a general way unfruitful, in the past, as far as converts to the Church are concerned. We are pressing the tracting work, and encouraging the few Saints here, and bearing our testimony to every one that will listen to us. Wellington has a rather noted harbor, considered among the best. But the city itself, due to physical conditions, is poorly arranged, the streets following the trails made by sheep around the hills which rose up from the bay in pre-city days. The people generally are running madly in pursuit of pleasure, and have little time for serious thought. Many are now in such a position that they even profess a disbelief in God. We are very glad to receive the *Era*, and get a great deal of encouragement and enlightenment from reading it.”

Forty-five Baptisms in West Pennsylvania.

Back row—left to right—Jos. H. Monson, Myron O. Boyer, Edward R. Partridge, Frank J. Lundell, William E. Sainsbury. Second row—William J. Brookbush, Alva C. Doney, Leon W. Reynolds, J. Golden Snow, D. Ross Pugmire, Sidney Wright. Front row—Sisters Josephine Johnson and Barbara Steiner; Philip W. Bott, president of the West Pennsylvania Conference; George W. McCune, president of the Eastern States Mission; Sisters Rhoda C. Rasmussen and Grace Roberts. The work is progressing nicely. We are pleased to report forty-five baptisms thus far this



Missionaries of the West Pennsylvania Conference—Eastern States Mission.

year. More are expected in the near future. Prest. Philip W. Bott and Elder J. Golden Snow, after a tour of the conference, found it in good condition. We have met with much success during the summer in our street meetings. We feel that the gospel has in this way reached a great many who would not have heard it otherwise.—*Philip W. Bott, Oct. 15, 1921.*



Top:—Victorious Team, M. I. A. Girls from Korongata, Hawkes Bay District, New Zealand.

Below:—M. I. A. Girls of Dennevirke, New Zealand. Beautiful in Defeat as in Victory.

Elder David O. McKay, on board the steamship *Marcella*, September 8, 1921, sends the *Era* these two groups of M. I. A. Maori maidens who tried conclusions at hockey on the Maori Agricultural College campus, during his visit to the Hawkes Bay district.

"They are a vivacious crowd of girls, who exemplify in their games, as well as in their labors, the true spirit of the M. I. A. Some of these girls are married women, each of whom is the happy mother of several children."

PRIESTHOOD QUORUMS' TABLE

A Standard of Action for the Lesser Priesthood.

III.

Two other elements which may easily be practiced, by anyone desirous of cultivating love for God and man, are generosity and humility. No matter what we do in life, there is always someone else who comes in competition with us, doing the same thing just as well, and perhaps better than we can do it. From this fact there often arises in the hearts of some of us feelings of malice or ill-will known as envy. We become jealous, and sometimes cultivate a spirit of covetousness, with a tendency to belittle the work of our fellows in the same line with us. This is a very despicable thing to do, and tends to sour the spirit and create unrest in the soul. Wherever such feeling enters the heart we should endeavor to be magnanimous, to cultivate our minds so they may rise above these vulgar and low feelings. We should disdain injustice, meanness, and revenge. We should judge others as charitably as we would judge ourselves. The true Latter-day Saint, particularly one bearing the Priesthood, must cultivate a generous soul which "envieth not."

Humility is another wonderful characteristic that may be practiced in everyday life towards our fellows and towards God, to the end that we may learn to love them. When you have been kind, generous, considerate, or done any good act, humility encourages you to go back and say nothing about it. This element of love, often hides itself from its own good works and, like love, "vaunteth not itself, is not puffed up." This does not mean that you should despise, debase, and accuse yourself, for that is morbid. But you should be a friend to yourself, and cheerfully cultivate will, self-confidence, and efficiency; and yet not permit the bad elements of pride, self-sufficiency, and silly-self-conceit to sour your character.

Remember, patience—add to patience, kindness; to kindness, generosity; and to generosity, humility! The Lord told Joseph the Prophet that one may bring salvation to his soul, and so qualify himself for the work of life by remembering to cultivate patience, brotherly kindness, charity, humility, and diligence. How shall we cultivate them? The Lord answers: "Ask and ye shall receive, knock and it shall be opened unto you." (Doc. & Cov. 4:7.) Furthermore,

Think and act a kind and loving thought each day;

Pray for what you want, and work for what you pray.—A.

Greater Activity Urged in the Priesthood Quorums.

A plan is being developed for increasing the interest and activity among the members of the Aaronic or Lesser Priesthood of the Church, under the direction of the Presiding Bishopric. The program, as it will develop from time to time, as well as the order of procedure, will appear in the *Improvement Era*. It is designed that the quorums shall be more thoroughly organized, and that greater attention shall be paid to the study, the activities, and the duties of the members of the Lesser Priesthood quorums than heretofore. Elder LeRoi C. Snow has been appointed to engage in this work under the direction of the Bishopric, and will devote his entire time to the promotion of this cause. The presidents of stakes and bishops of wards are urged to co-operate with the Presiding Bishopric in the furtherance of this great work. Helpful suggestions to bishops, class leaders, and members of the quorums, re-

lating to their religious duties, studies, and other activities that pertain to their offices and callings in the Priesthood will appear in the *Era* from month to month. In this connection, let it be understood, that suggestions from the presidents of stakes, bishops, or others interested in the development and progress of the Priesthood quorums, are solicited and will be gladly received, considered, and, if thought advisable, published in these columns, in the interest and advancement of priesthood studies and activities.—A.

The Aaronic Priesthood to Receive Special Attention.

The Presiding Bishopric of the Church are now developing a plan for greater activity among the quorums of the Lesser Priesthood. There are nearly 60,000 in the offices of deacon, teacher and priest, of whom about one half are deacons.

Through the various general boards wonderful programs of study and activity have been worked out for the auxiliary organizations. The boy scout movement has rapidly become popular and been given a great deal of attention. All these "helps in government" are important, and are accomplishing much good in the lives of the young men in the Church. It is very fitting that many of our most capable teachers and leaders are devoting their time and energy in the interest of these organizations. This good work deserves continued encouragement and success.

Without detracting from any worthy effort in the interest of our boys and young men, there is a great opportunity to do more than has ever been done before for the members of the Aaronic Priesthood. This work comes directly under the supervision of the Presiding Bishopric, Bishops Charles W. Nibley, David A. Smith, and John Wells. They realize both the responsibility and the opportunity. In 1908, soon after Bishop Nibley's appointment, a number of improvements were inaugurated. The Priesthood Committee was appointed, and special outlines for study were prepared. Since that time priesthood meetings have been held regularly. The present work, however, contemplates far greater activity and development.

As fast as the plan becomes known, it is being welcomed by the stake and ward authorities and the people generally. It is being given hearty support by the First Presidency and the Council of Twelve. Bishops especially, appreciate its importance. The Aaronic Priesthood is fundamental in the Church of Christ, auxiliary only to the Melchizedek Priesthood. Through the concentrated effort which has been made in the interest of the auxiliary organizations, the Lesser Priesthood has been neglected. The present inspiration of our leaders should be a testimony that the Lord now desires that Zion's youth who hold this divine authority shall stand in their places and function in their offices and callings.

In harmony with the revelations of the Lord the bishop in each ward should "sit in council with the priests," and personally preside over them, and direct their activities. It is advised that one of the bishop's counselors take charge of the teachers and that the other counselor look after the deacons.

A definite preparation will be expected of each boy before he may receive the Priesthood, and he will be required to pass certain examinations before advancement to the several Priesthood offices. Such advancement will come as promotion for faithful service. It is hoped that boys will be worthy and otherwise prepared at about twelve years of age for ordination as deacons. It is the parents' responsibility to properly train their sons and to see to it that they become worthy to receive the

Priesthood. A young man should serve faithfully for about three years in each office of the Lesser Priesthood—deacon, teacher and priest. Devotion in these sacred callings should properly prepare him for the Melchizedek priesthood.

Graded courses of study combined with an attractive program of Church and priesthood activities are now being worked out. The aim is to *train* the young man in his priesthood privileges as well as to *teach* him his duties.—*Le Roi C. Snow.*

Autumn

He writes his name with master hand
Along the rugged mountain steep;
In colors gold, and brown, and red,
Upon the face of earth he leaps,
And sports with passing Summer where
She lingers in the dell—
Lingers just to wait for him,
Whose kiss she loves so well.

With rapture he caresses her,
Until her cheeks turn red;
And then her garments green she changes,
As shyly she consents to wed.
So the bold rover, Autumn, has his way,
When bounding over mount and mead he comes,
Decked in his gorgeous color scheme,
Along the woodland's rim he runs.

Across the sea and land, he paints bright rainbow hues
To please his winsome bride,
And dances in the sunshine glimmer,
In wild ecstasy and pride.
He is a happy, saucy wight,
A special favorite of us all,
And we can't help but like his glowing colors,
The gold, and red, and brown of boisterous Fall.

Ezra J. Poulsen



The Senior Department

The Senior Class leader is the leader of the young men between seventeen and twenty-one years of age. He should accept vigorously the obligations of this leadership. In leadership a good start is half the race, and a good beginning wins many a victory. Therefore begin the season's work with everything in ship-shape condition.

The Senior Class Leader should secure for his department a membership of all eligible young men in the ward. Secure from the Ward Clerk lists of all "Mormon" boys in the ward between seventeen and twenty-one years of age; ask some of the young men already enrolled to assist in the canvass; interview every eligible young man and do not rest until they are enrolled. Make a full enrollment a departmental issue.

Next to the teacher himself the most necessary tool in making the year's work successful is the Senior Manual. Does every member of your department have a manual? If not why not? Order Manuals at once to supply every member of your department; then teach them how to use the Manual—great success will result if this be done.

The Senior Department may use the time between 7:45 and 9:00 o'clock. From 7:45 to 8:30 should be devoted to the study of the Manual. The remaining half hour should be devoted to such exercises as the class itself may choose, under the general direction of the Class Leader. A president and other officers should be elected, as indicated in the Hand Book, pp. 50-51, and during the half hour the class members should plan their own program and select their own activities, such as lectures, public speaking, discussion of current events, debates, outings, games, etc.

Class Leaders, do not delay! Co-operate with the committees and aid in getting all young men in your ward enrolled; see to it that all have Manuals; teach well the first three-quarters of an hour; then let the class organization take the other half hour; keep things moving, ask God to help you—and you will discover a department full of life and yielding you much satisfaction.

The Junior Department

Under date of June 17, 1920, the following recommendations were adopted by the General Board:

1. That the work of the Junior department consist of: (a) Lesson work from the Manual, (b) scout work.
2. That in all associations lesson work from the Manual be given, that where scouting is organized, a part of the time in each regular meeting be given to lesson work from the Manual.
3. That a faith promoting spirit permeate all activities in the department.

One reason for adopting the scout program for the boys this age is that scouting affords a most excellent opportunity for not only teaching

reverence, but for teaching and practicing the principles of our holy religion, and we regard it as a matter of the utmost concern that in all scout work the Scout Masters, and all those associated with them, shall see that the boys are taught the principles of the gospel, and that a faith-promoting atmosphere permeates the entire work.

Superintendents and ward presidents will be kind enough to investigate the matter and see that the Manual is used in connection with the scout work and that the great and fundamental purpose of the organization is not neglected, *viz.*, that the boys shall be established in the faith of their fathers.

Holding the Hundred Thousand

The General Board has a committee on organization and Membership. There should be a similar committee in each stake board. The duties of this committee are: "To see that all the associations, stake and ward, throughout the Church, are fully organized and active. In case of vacancies, inactivity, or inefficiency of officers, it shall make such recommendations to this Board as shall be deemed necessary, and shall advise ways and methods for increasing and maintaining the membership.—Y. M. M. I. A. *Hand Book*, page 27.

Two years ago this committee of the General Board adopted the slogan, "One hundred thousand members in the M. I. A., by June 1920." Through the hearty co-operation of the Young Ladies the goal was practically reached and for 1921 our rolls showed commendable increase.

To hold this increased membership now became an added responsibility. Have you an active Organization and Membership committee in your stake and one in each ward? If not, will you organize at once?

We appeal to these committees to discharge the above duties faithfully. If all ward associations are fully organized and the officers are active and efficient, their success will be reflected in the membership rolls this season. Let us watch and study these rolls. They tell the story of attendance and activity. Committee members will find interesting data in the stake efficiency reports in this number of the *Era*, on membership.

Winning Ball Teams, Box Elder Stake

In the interest of the Junior boys of the Box Elder stake Y. M. M. I. A. a base-ball league was organized last season in which eight of the twelve of the stake entered teams. A lively interest was shown, and six of the teams, including Honeyville Harper, Mantua, Willard, Brigham Second and Brigham Third wards, played through to the end of the series. The Stake Board at the suggestion of Stake Superintendent A. M. Hansen, offered as prizes a silver cup for the first place and a pennant for the second place. At the close of the series Brigham Second and Harper were tied for first honors. In playing off the tie Harper boys were winners.

The type of baseball played by these young men was equal in many cases to some of the professional games. It has the tendency to encourage parents to take greater interest in their young sons and assist materially in solving some of the social problems of the day.—E. W. Watkins, *Stake Board Athletic Director*; Theron B. Lee, Y. M. M. I. A. *Stake Secretary*.



Back row left to right: Eli T. Pierce, President Y. M. M. I. A., Theodore Arbon, Alden Lillywhite, Arnold Pierce, Roland Lillywhite, Emery Wight, Manager. Center row: Howard Stokes, Lee Gibbs, John Beaty, Hyrum Hunsaker. Front row: Glen Reese, Elmer Gibbs, with the silver cup; Carlisle Beaty, Bryant May.

Winners of second place. Back row, left to right: Harold Welling, W. H. Stayner Orion Jensen, M. I. A. officers; Davis; R. Facer; Peterson, Center row: E. Facer, A. Pierce, J. Burt, E. Nelson. Front row: Valentine H. Nelson. Some of the members of the team were absent when the picture was taken.

The Reading Course

Following books were selected after the committee had reviewed several hundred; every association should have one or more sets circulating among its members. These are good books for Christmas presents:

1. *The Restoration of the Gospel*, Widtsoe. A story of the restoration, answering in an inspirational and instructive manner, the two great questions: What was restored? How was it restored? Just the book for young men and women to read who are preparing themselves for missionary service.

2. *Mormon Settlement in Arizona*, McClintock. The title gives the message of the book, which contains many inspirational stories. One of the leaders of the Church said, "The story of Jacob Hamblin's son's experience with the Indian chief is worth the price of the book."

3. *A Man of the Ages*, Bachellor. This brilliant novel answers the general demand for a true and engaging description of Lincoln as a fellow-human, as he appeared among the neighbors and friends with whom he lived, when the great purposes of his life were being formed and when providence was fitting him to achieve those purposes.

4. *Fireside Stories for Girls*, Eggleston. A book of good, live stories for girls.

"'Twas only a little story, yet it came like a ray of light,

And it gave to the girl, who heard it, real courage to do the right."

5. *Trails to Woods and Waters*, Hawkes, puts into the hands of boys and girls, who love the out-of-doors, a book that will take them to the haunts of the beaver, moose, and wildcat, to the world of queen bees, workers and drones, and to the land of Bob White. Unconsciously they are made better.

Price per set, \$8.00.

Social and Summer Work

To Stake and Ward Committees—"It shall be the duty of this committee to have supervision over all (M. I. A.) social activities and shall provide suitable programs for summer work." *Y. M. M. I. A. Hand Book*, page 28.

This is a joint committee composed of members from the Young Men's and Young Ladies' General Boards. Each stake and ward should have a similar committee representing both associations. Summer work will be treated later in this department of the *Era* by the General Board Social and Summer work committee

The M. I. A. should provide entertainment for its members, their character to be in harmony with the high standards and slogans of our great organization. These social events may be musical, games, holiday parties, celebrations, dances, banquets, dramatic performances, picnics, outings, or other appropriate forms of entertainment. We hope these committees will co-operate in carrying out the Special Activities program. When the M. I. A. socials are given let there be full support of both officers and members. Leadership on the part of officers is necessary for the success of the weekly meetings. Their presence and assistance are equally important in the dance.

The class and meeting programs are well provided and carried out. Much thoughtful consideration and time are due the play program. This responsibility is yours. Let it be discharged with prayer and devotion in your hearts.

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STAKES	Should be Enrolled	Number Wards	Number Wards Reporting	Advanced Senior Enroll.	Senior Enrollment	Junior Enrollment	TOTAL	Advanced Senior Average Attendance	Senior Average Attendance	Junior Average Attendance	TOTAL
Alpine	899	18	16				720				495
Beaver	287	7	3	62	36	29	127	37	18	14	69
Benson	761	13	13	110	191	207	508	71	114	152	337
Box Elder	770	12	12	236	208	200	644	171	138	143	452
Cache	520	8	6	75	100	150	325	50	75	180	225
Cottonwood	748	12	3	44	48	64	156	27	30	51	108
Franklin	425	10	6								
Hyrum	500	10	6	113	58	106	277	90	40	90	220
Juab	352	5	5				354				350
Kanab	207	7	1	5	7	12	24	5	3	9	17
Logan	514	11	11	159	111	194	464	101	92	161	354
Liberty	1040	11	11	191	169	338	698	133	105	255	493
Millard	338	6	6								
Nebo	912	14	2								
North Davis	393	7	7	22	56	59	147	21	51	49	121
North Sevier	276	5	3								
North Weber	678	16	10	27	100	99	226	20	71	72	163
Ogden	682	10	10					107	118	168	393
Roosevelt	315	9	9	79	77	82	238	57	67	47	171
St. George	643	16	11	146	206	208	560	102	165	156	423
Salt Lake	1026	12									
San Juan	260	4	3	64	31	78	173	53	24	53	130
Sevier	360	6	6	83	97	104	284	60	81	87	228
South Davis	476	9	5	51	66	123	240	38	33	72	143
Uintah	409	10	7	48	63	98	219	41	56	78	175
Wayne	201	6	4	5	53	37	95	3	33	29	65
Weber	1060	14	14	150	213	210	573	114	165	172	451
Bear Lake	384	11	10	83	111	98	292	37	32	48	117
Bingham	564	13	3	70	39	42	151				
Blackfoot	474	9	7	116	84	91	291	79	53	56	188
Burley	377	11									
Cassia	178	6	6	105	51	52	208	72	36	41	149
Fremont	665	13	13								
Idaho	218	12	6				170				133
Lost River	153	8	5	71	41	38	150	60	40	37	137
Malad	398	11	8	79	108	57	244	50	60	42	152
Oneida	370	11	11	136	78	115	329	98	63	87	248
Portneuf	300	12	10	27	130	132	289	16	81	102	199
Rigby	550	15	5	60	10	40	110	49	10	32	91
Shelley	324	8	7	110	77	76	263	78	41	53	172
Teton	300	7	4	126	81	35	242	64	59	25	146
Maricopa	368	8	8	218	110	120	448	159	60	85	304
St. Joseph	500	14	5	150	106	91	347	80	74	73	227
Snowflake	247	8	5								
Star Valley	338	11	7	42	98	87	227	26	59	45	130
San Luis	196	4	3	61	45	22	128	11	10	10	31
Taylor	474	8	8				415				

Y. M. M. I. A. EFFICIENCY REPORT, OCTOBER, 1921

STAKES	Membership	Class Work	Special Activities Pr'gm	Scout Work	Slogan	"Era"	Fund	Participation in M. I. A. Programs	Stake & Ward Officers' Meetings	Ward Officers' Meetings or Teach.-Tr. Class	TOTAL
Alpine	8	10	10	5	10	5	6	8	9	6	77
Beaver	5	5	10	.....	6	4	7	10	5	5	57
Benson	7	10	10	7	6	6	3	9	8	8	74
Box Elder	8	10	10	6	7	8	1	9	10	8	77
Cache	6	6	7	7	7	4	2	7	7	7	60
Cottonwood	1	10	1	6	6	5	4	7	1	2	43
Hyrum	5	4	10	10	10	10	7	8	10	5	79
Juab	10	10	10	10	10	10	10	10	10	10	100
Kanab	1	10	.....	.....	10	.....	.....	.....	.....	.....	21
Logan	10	10	10	6	6	6	5	8	9	8	78
Liberty	7	10	10	9	7	5	6	9	10	9	82
Millard	9	8	9	5	2	2	.....	10	2	7	54
North Davis	4	10	9	6	1	4	1	6	9	4	54
North Sevier .....	.....	.....	10	.....	.....	.....	.....	.....	10	.....	20
North Weber	4	10	8	4	4	4	2	6	10	5	57
Ogden .....	.....	10	10	8	10	8	5	10	10	10	81
Roosevelt	8	10	10	6	10	9	9	10	8	8	88
St. George	6	7	6	3	4	3	1	7	2	4	43
Salt Lake	6	9	10	10	10	6	.....	10	10	7	78
San Juan	6	10	8	5	8	5	3	8	8	3	64
Sevier	8	10	10	8	10	8	3	9	7	8	81
South Davis	5	6	6	3	6	2	2	6	4	4	44
Uintah	5	10	8	2	5	3	1	6	7	5	52
Wayne	5	10	7	2	.....	2	1	5	7	1	40
Weber	6	10	9	7	6	4	6	9	9	7	73
Bear Lake	8	8	8	1	7	9	3	6	5	3	58
Bingham	3	2	2	3	1	2	2	3	2	1	21
Blackfoot	6	10	10	10	7	10	5	9	10	5	82
Burley .....	.....	.....	10	10	10	7	4	9	9	6	65
Cassia	10	9	7	8	1	5	3	8	10	8	69
Franklin .....	.....	.....	10	.....	10	.....	.....	10	10	.....	40
Fremont	8	10	10	10	8	6	2	9	9	8	80
Idaho	8	10	6	1	4	6	6	6	9	5	61
Lost River	9	10	10	5	10	10	.....	10	6	5	75
Malad	6	9	9	1	3	5	3	5	7	.....	48
Oneida	9	10	10	5	10	6	1	9	9	5	74
Portneuf	10	7	10	5	5	5	.....	10	5	5	62
Rigby	4	10	10	9	7	7	5	9	10	3	74
Shelley	8	10	10	6	6	7	4	9	10	6	76
Teton	8	9	6	3	1	1	1	5	6	4	44
Maricopa	10	10	10	5	4	5	4	10	9	8	75
Snowflake	10	10	10	.....	5	5	.....	10	10	5	65
Star Valley	6	6	6	2	3	2	.....	4	6	2	37
San Luis	6	4	5	5	.....	3	.....	3	.....	6	32
Taylor	9	9	10	10	1	6	3	.....	10	3	71
Union (Ore.)	8	10	10	.....	10	10	.....	10	8	8	74
Young .....	.....	.....	4	.....	.....	4	.....	4	.....	4	16

Remarks on the Reports

For October we have done fairly well. Let us have complete reports for November by December 10. Please segregate your membership, and class work; give the whole number enrolled in each division also the whole number of average attendance in each class—not the per cent. The number who should be enrolled may be obtained from your ward or stake clerk. Stake superintendents will do well to study these reports and set to work to improve them for November. The following stakes did not report:

Bear River, Carbon, Deseret, Duchesne, Emery, Ensign, Granite, Jordan, Morgan, Panguitch, Parowan, Pioneer, South Sanpete, Summit, Tintic, Tooele, Utah, Wasatch, Bannock, Blaine, Boise, Curlew, Montpelier, Pocatello, Raft River, Twin Falls, St. Johns, Big Horn, Woodruff, Alberta, Moapa, Juarez, North Sanpete, Yellowstone, South Sevier.

Finance and Publication Department

Stake and ward officers appointed as chairmen of this committee are urged to see that the *General Fund* is collected and forwarded to the general secretary at the very earliest moment this month.

At the general conference held in June, it was agreed by all officers present that each stake would at least provide *this year ten life memberships* at \$5 each. The funds received from these life memberships will be placed in a trust fund, and the principal will not be used, the interest only being devoted to help defray the expenses of the General Board. A certificate of life membership will be issued by the general secretary and the superintendent of the Y. M. M. I. A. to each subscriber for a life membership and the ward will be credited annually with twenty-five cents for each subscriber for life membership in that ward. This movement is inaugurated to establish a *permanent fund*, the income from which will help to pay the expenses of the General Organization. We trust that the officers interested in this division of our work will extend special efforts to secure as many life memberships in their stake as possible among the leading brethren. The minimum limit of the memberships should be ten for each stake for this year.

Juab Mutuals to the Front

We have been informed by Superintendent Thomas H. Burton of the Juab stake of Zion, that every ward in that stake had its "100 per cent fund collected by the first of November, each ward had likewise made a canvass for the *Era* and more than the required number—5 per cent of the Church population of each ward—has been obtained and forwarded to the office." The organizations are now ready to go on with their other activities in classes and in special work for the remainder of the season. The associations are putting on new life and doing splendid work under the leadership of Superintendent Thomas H. Burton and his associates in the stake board, who are to be congratulated upon their excellent efforts to put the associations at the front. Scout troops will be organized and registered in every ward of the stake and the aim of the officers is for a one hundred per cent Mutual in the Juab stake for 1921-22; the organization reached this goal for October. Look at Juab's efficiency report for October.

PASSING EVENTS



The first snow of the season fell in Salt Lake Valley Oct. 27.

Leonard Wood became governor of the Philippines, Oct. 15, when he took the oath of office at Manila, immediately after his arrival from Japan.

Education in Utah costs \$8,741,999, almost half of the revenue of the state, according to figures presented by Gov. Mabey before the school taxation conference, Oct. 20.

Former king of Bavaria, Ludwig III., was reported dead at Sarvar Castle, Hungary, Oct. 18. He abdicated Nov. 16, 1918, and fled first to Switzerland and later to Tyrol.

Church school teachers convened, Oct. 19, in the Barratt Hall, Salt Lake city, in annual convention. Supt. Adam Bennion of the Church schools presided at the general sessions.

The cancer germ discovered in angle worms. That is the claim made by a German scientist, according to a New York dispatch of Oct. 21. The disease, it is said, can be communicated through vegetables.

Miss Scorup, Salina, Utah, was elected "mayor" of that city, Nov. 8. Her brother, a business man, was her opponent on the losing ticket. Miss Scorup is a member of the high school faculty and a Democrat.

The treaty of peace with Austria became effective, Nov. 8, when ratifications were exchanged at Vienna by the Austrian chancellor, M. Scler, and Mr. Arthur Hugh Frazier, American commissioner in Austria.

A Press Congress of the World convened at Honolulu, Oct. 11. President Harding sent a message in which he expressed the hope that the press would use its influence for the promotion of peace among nations.

Twenty-five thousand coal miners struck in Indiana, Nov. 2, and 200 mines were at a standstill. The action was taken as a protest against an injunction issued by Judge Anderson against the Williamson field miners.

Utah State Fair Buildings were destroyed by fire, Oct. 11. The conflagration started in the Merchants' building and rapidly spread to five adjoining structures, causing a loss estimated at \$18,500, fully covered by insurance.

The Portuguese government was overthrown by the monarchists and militarists, Oct. 20, and a new ministry formed. A syndicalist outbreak at Barcelona, Spain, was reported from Madrid the same day. It was promptly suppressed.

King Alexander of Jugo-Slavia took the oath of office Nov. 6, before the parliament and in the presence of foreign diplomats. The new kingdom, the creation of the Versailles peace congress, consists of the Serbs, Croats, and Slovenes.

The taxable wealth of Utah, this year, according to tabulations completed Oct. 7, in the office of the state board of equalization show an assessed valuation of \$688,025,826, as compared with a total assessed valuation, in 1920 of \$716,946,156, a decrease of \$28,920,330.

Utah iron deposits will be developed in the near future, according to an announcement made in San Francisco, Nov. 13. Plans for a \$25,000,000 merger have been completed for the production of iron and steel, in Utah, California and Oregon on a gigantic scale.

Cardinal Gibbon's successor, Archbishop Michael Joseph Curley, of Baltimore, ascended the vacant "throne" on Nov. 30. He is a young man. He was born in Athone, Ireland, Oct. 12, 1879, and came to this country in 1904. He has had a phenomenal career in the Roman church.

The new Presidency of the Benson stake, appointed Oct. 22, are James W. Funk, Gordy A. Hogan, and John E. Griffin. Elder Hogan was formerly bishop of the Lewiston First ward. He is succeeded by Elder A. William Hyer, with James Taggart and Daniel O. Hendricks as counselors.

Drought was regarded as acute in Utah and adjacent territory, according to a weather report published Oct. 20, as there had been no appreciable rain since the early part of September. The drought was broken Oct. 23, when more than .33 of an inch of rain fell in the Salt Lake Valley and more in other places.

The officers of the Utah Educational Association elected Oct. 21, are, B. Roland Lewis, professor of English at the University of Utah, president; James W. Anderson of South Sanpete district, vice president; B. A. Fowler, of Weber county and F. D. Keeler, principal of the West high school, trustees.

Ex-Emperor Charles and Ex-Empress Zita were captured, Oct. 24, near Komorn and confined in the castle at Tota Tovaros, Hungary. The ex-emperor appeared with a train load of troops near Budapest, intending to overthrow the government, preparatory to re-establishing himself as ruler. Abandoned by his followers he surrendered.

William Henry Combs, an early pioneer, died at Fountain Green, Sanpete Co., Utah, Oct. 12, 83 years of age. He was born in Engand and came to Utah in 1847, taking up his residence in Fountain Green, where he had lived since. He was a veteran of the Black Hawk war and was the first Fountain Green man to receive a pension for such service.

Robert Edson King, who passed away at American Fork, Utah, Nov. 8, was baptized by the Prophet Joseph, in the year 1842. He was born Nov. 1, 1834, the son of John and Sarah King, in the state of Vermont. In 1852 he came to American Fork. He was married three times, and was the father of 25 children, of whom twelve are still living.

Moroni Fuller, a pioneer of 1848, died Sunday, Oct. 23, at Springville, Utah, and was buried the following Tuesday. He was born at Saratoga, N. Y., Sept. 27 1841. His father, mother, and three children died at Winter Quarters of cholera and the remainder of the family came to Salt Lake in 1848 and shortly afterwards settled in Springville.

A fatal fire occurred at Fort Douglas, Oct. 3, when Charles R. Prater, blacksmith at the post, was burned to death in a fire that destroyed several stable buildings. Twelve horses also perished in the flames. Mr. Prater was killed while endeavoring to rescue the animals, of which there were thirty-six in the burning stables. He leaves a widow and three little daughters.

A gift to the Brigham Young University, Provo, in the form of a planing machine was made recently by Mr. Thomas F. Pierpont, president-manager of the Provo Foundry & Machine company, and president of the Provo Chamber of Commerce. The machine is a valuable addition to the equipment of the mechanic arts department of the Brigham Young University.

George Sutherland honored. The former senator from Utah was appointed chairman, Nov. 1., of an advisory committee of 21 members, charged with the duty of acting with the four American delegates to the Armament congress in Washington. The membership includes Secretary Hoover, General Pershing, Rear Admiral Rogers, Samuel Gompers, and four ladies.

The death of Mary J. Young, widow of Joseph A. Young, the eldest son of Brigham Young, at the home of her son, Briant S. Young, of Los Angeles, occurred Oct. 25. Mrs. Young was born June 12, 1834, at Leicester-shire, England. She came to the United States in 1848 and was married to Mr. Young, in 1852. She was the mother of ten children, three of whom survive her.

A modified sales tax proposition was offered by Senator Smoot, Nov. 1, in the U. S. Senate. It provides for a one per cent manufacturers' tax on all sales in excess of \$6,000 and a turn over tax of one half of one per cent on sales in excess of the same amount. The Sales Tax proposition was rejected Nov. 3, by a vote of 43 to 25, and the turn over tax was voted down, Nov. 4, by a vote of 46 to 25.

Unemployed men in London threatened revolution, in a spectacular demonstration, Oct. 13. Mounted police charged the marchers down Shaftesbury Ave., knocking them right and left. Hundreds fled into the Soho district, where they broke the shop windows. Thousands reached Trafalgar square where police forces were drawn up. Hundreds of persons were injured in the encounters that ensued.

Utah leads in the point of school attendance. In 1920 Utah's school population, 7 to 13 years of age, was 74,957, of which number 71,611 attended school, being an attendance of 95.5 per cent of the school population. There was a noteworthy increase in the attendance of the 7-13 group over 1910. In 1910 the 7-13 school population of Utah was 58,551. Of this number, 53,644 attended school, a percentage of 91.6. The increase for the ten-year period was 4 per cent.

The peace treaties with Germany, Austria, and Hungary were ratified by the U. S. Senate, Oct. 18, the vote on the first two being 66 to 20, and on the last 66 to 17. Three Republicans, Borah, of Idaho, La Follette, of Wisconsin, and Norris of Nebraska voted against it, the latter being paired against ratification. Fourteen Democrats voted with the Republicans for ratification. Proclamation of peace between Germany and the United States was signed by President Harding on Nov. 14, 1921.

Congressman Thomas L. Blanton of Texas was reprimanded by the speaker of the house, Oct. 27, in accordance with a resolution passed unanimously, after a motion to expel him had been lost. The charge was that Mr. Blanton had caused to be printed in the Congressional Record "grossly indecent and obscene language, unworthy a member of the house of representatives, contrary to the rules of the house, derogatory to its dignity and in violation of its confidence." Mr. Blanton, on Oct. 28, sent a letter of apology to the house.

News of the murder of three Americans by Mexicans was received by Nov. 7, by President A. W. Ivins in letters, one from President J. C. Bentley of Juarez stake, at Colonia Juarez. The colony doctor, whose name was not mentioned in the letter, was waylaid and shot by Mexicans while making repairs on his automobile en route from El Paso to Dublan. Several hundred dollars and supplies of clothes were taken by the bandits. Death by hanging of Joseph Fenn, a Morelos colonist, and another American, occurred a short time previously.

The third annual convention of the American Legion convened at Kansas City, Mo., Oct. 31. Among the distinguished attendants from abroad were army and navy officers from Belgium, Italy and Great Britain. General Pershing and Marshal Foch sent wires. They arrived later in the day. The convention adjourned Nov. 2, after having passed a resolution censoring Col. Harvey, America's ambassador in London, for his speech on the motives that prompted this country to enter the war which, according to him, were purely selfish.

Appointment of cadets. According to a Washington dispatch to the *News*, Oct. 14, Senator Reed Smoot has announced the appointment of James Walter Brown of Ogden, and Melvin Drew of Salt Lake to the United States naval academy at Annapolis. Reed Kimball Pond of Salt Lake and Howard Jarvis of Magna, were named alternates. Edward Darger of Salt Lake City has been appointed to the United States military academy at West Point. Horace Quinn of Ogden is named as the first alternate and Kenneth J. Pinney of Salt Lake as second alternate.

An Emmeline B. Wells Memorial Fund is started. Announcement was made recently by the general board of the L. D. S. Relief Society of a bequest of \$500 as the beginning of an Emmeline B. Wells memorial fund, to be placed at the disposal of the authorities of the Brigham Young University and used for the encouragement of higher education among the young women of the Church. Loans will be made from the fund to young women applicants who have entered college, but who find their finances inadequate to permit them to complete their college work.

Premier Takas Hara, head of the Japanese cabinet, was assassinated, Nov. 4, at the railroad station at Tokio. He was stabbed in the breast and died almost immediately. M. Hara was born in 1854. He had a brilliant political career and made some enemies. His death by violence, at the eve of the convening of the Washington Pacific congress, was characterized by President Harding as "an unhappy discordant note, at a time when all were seeking to come together around the conference table and add to the good understanding and good will throughout the world."

Charles J. Gyllenswan was instantly killed at the corner of State and Thirty-third streets, Salt Lake City, Nov. 4, while waiting for a street car. The death-dealing auto was driven by a 17-year old boy at the rate of forty miles an hour, according to his own admission. Mr. Gyllenswan has been the janitor of the Fourteenth Ward meeting house for 37 years. He was a native of Sweden, and had during his long and faithful service made numerous friends. He leaves his widow and five children, all living in Salt Lake City. At the time of his death he was 69 years old.

The Death of Paul Bryan Hinckley, son of Superintendent and Mrs. Edwin S. Hinckley, of the Industrial School, Ogden, died July 4, at McCall, Idaho, according to an obituary in the August-September number of the *Good Citizen*. He was a very promising young man and highly esteemed by all who knew him. In the spring of this year he joined a surveying party at Payette Lakes, Idaho. A few days afterwards he was

taken ill with spotted fever, caused by the bite of a sheep tick. All that could be done for him, was done, but to no avail. He was born Oct. 8, 1900, at Provo, Utah.

The remains of an unknown soldier, who died in France, were laid to rest, Nov. 11, "armistice day," on a wooded ridge beside the Potomac, in a crypt hewn out of the rock that forms the terrace of the memorial amphitheater, erected in the Arlington cemetery in honor of men who died on the various battlefields during the war. President Harding delivered an eloquent eulogy. Ex-President Wilson was the object of a popular demonstration when his carriage entered the funeral procession, and later, at his home. The day was observed in Utah and all other parts of the United States as a holiday.

The international armament congress convened Nov. 12 in the Memorial Hall of the Daughters of the American Revolution, Washington, and was formally opened by President Harding. Secretary Hughes was elected permanent chairman. He laid before the delegates a plan for naval restriction, comprising the scrapping of 66 capital ships—the United States 30, Great Britain 19, and Japan 17—and the cessation of ship building for ten years, except replacing ships twenty years old or more. The proposition, it is said, came like a bomb among the delegates, but no adverse comments were made, and later Great Britain, France, Italy and Japan all agreed to the proposition in spirit and principle.

The Silesian question was settled by the Council of the League of Nations, Oct. 12, as far as the council is concerned. The decision recommends a new frontier with a guarantee against the dislocation of economic conditions extending over a period long enough to permit the region to adapt itself to the new economic situation. The German chancellor, when reports of the decision reached him, was indignant because it separates German towns from the "empire" and places them under foreign dominion. The president of the council, Viscount Ishi, at the close of the session said that body had happily solved one of the most difficult questions, and he added: "The solution we have reached cannot fail to contribute in large measure to the maintenance of the peace of Europe and the world."

Marshal Foch arrived in New York, Oct. 28, and received a hearty welcome. A hundred miles from the shore, the *Paris*, on which he was traveling, was met by twelve American destroyers. Then a squadron of seaplanes appeared. At Quarantine he was transferred to the navy cutter *Vigilant*, and when he set foot on American soil, a few yards from Castle Garden, he found a reception that passed all imagination. From widows and roofs men and women, thousands of them, were waving American and French flags and the streets were crowded with people, young and old, cheering and shouting. The marshal went to Washington, to call on President Harding. At the Nation's capital, no Frenchman, since the days of Lafayette, has received so hearty a welcome as that given to the celebrated warrior. The marshal, as soon after his arrival as possible, went to see ex-President Wilson, but the latter was unable to receive him, owing to the state of his health.

An attempt to assassinate Myron T. Herrick, American ambassador to France, was made Oct. 19. A small package addressed to him lay on his table in the embassy in Paris. Thinking it a gift, the ambassador's secretary, carried it to the ambassador's residence. Early this evening the ambassador's valet, Blanchard, saw the package on a desk and started to open it. Almost immediately a spring was released and as he lifted the lid, Blanchard, who formerly was a bomber in the British army, heard a

familiar noise. He hurled the box through the bathroom door and ran. The bomb exploded in the doorway, two fragments hitting him in the back. The bomb is believed by the police to have been sent by French communists as a protest against the conviction of two communists in the United States charged with murder. Threatening letters have also been received at the American consulates at Paris, Bordeaux, Lyons, and Marseilles, and by Ambassador Harvey in London.

A signal recognition of the sugar industry of the intermountain West, is the \$10,000,000 loan fund made available to western sugar interests of Utah, Idaho, Wyoming and Colorado, by the government, as agreed on by the War Finance Corporation, Oct. 18. That is the declaration of Prest. Heber J. Grant, on his return from the east, Nov. 10, where he visited for about a month, in the interest of the sugar industry. "The Utah-Idaho and Amalgamated Sugar companies are now," President Grant said, "assured of secure footing and prosperity." On Nov. 15, \$4,150,000 was placed to the credit of the Sugar Finance Corporation formed by the sugar interests by the Federal Reserve Board of Salt Lake. The first instalment of the loan is divided among the sugar companies of the intermountain region, as follows: The Amalgamated Sugar company, \$1,800,000; the Layton Sugar company, \$180,000; the Springville-Mapleton Sugar company, \$90,000 and the Utah-Idaho Sugar company, \$2,000,000.

The greatest railroad strike in history was threatened Oct. 15, when half a million American railroad men were ordered to walk out on Oct. 30, while other unions, with a total membership of a million and half, announced their intention to follow suit. President Harding immediately summoned the railroad labor board and the interstate commerce commission to a conference on the situation. On Oct. 20, it was stated that the efforts of the board to avert the strike through conferences with the heads of the five unions had proved a failure, but on Oct. 27, the dispatches announced that the strike had been averted by the leaders of the switchmen, trainmen, conductors, engineers and firemen at a joint meeting adopting resolutions withdrawing authorization of a walkout. The officials of the railroad telegraphers' organization announced they would take similar action. These were the only unions which had authorized a strike. The vote was taken after the U. S. Railroad Labor Board had declared that the full force of the government would be brought to bear against the strikers.

The death of Philander Chase Knox, U. S. senator from Pennsylvania, and secretary of state under President Taft, occurred suddenly at Washington, D. C., Oct. 12. He was stricken with paralysis on his way to the dining room and died fifteen minutes later without regaining consciousness. Mr. Knox was born at Brownsville Pa., on May 4, 1853, and was named after a noted Episcopal bishop, Philander Chase. He was graduated from Mt. Union college, Alliance, Ohio, in 1872, admitted to the bar in 1875, appointed by President Grant as assistant United States attorney for the western district of Pennsylvania, but resigned in 1877 and formed a law partnership with James H. Reed, under the name of Knox & Reed. Senator Knox first came into national prominence when in 1901 President McKinley appointed him as attorney general. He retained that office under President Roosevelt until 1904 when he resigned to accept an appointment as United States senator from Pennsylvania to succeed the late Senator Quay. As attorney general he established a record for prosecutions of trusts and combinations and in action against railroads to prevent rebates and discrimination in rates.

Harold E. Brough, President of the Nottingham conference, England, says: "We have twelve subscriptions here for the *Era* and more soon to follow. The *Era* is very much appreciated among the Saints and elders in this conference, in fact, many say they would not do without its valuable teachings, now that they have once tasted its contents."

The *Era* is a very welcome visitor. I love to read the choicest of literature found therein. Because of such reading material, I think the *Era* should be in every home, for it is the safest investment anybody could make. I wish the *Era* continued success upon its great mission throughout the nations of the earth.—Kenneth R. Stephens, Orovini, Papete, Tahiti, Sept. 10, 1921.

Improvement Era, December, 1921

Two Dollars per Annum

*Entered at the Post Office, Salt Lake City, Utah, as second class matter
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of
October 3, 1917, authorized on July 2, 1918*

Address Room 406 Church Office Building, Salt Lake City, Utah

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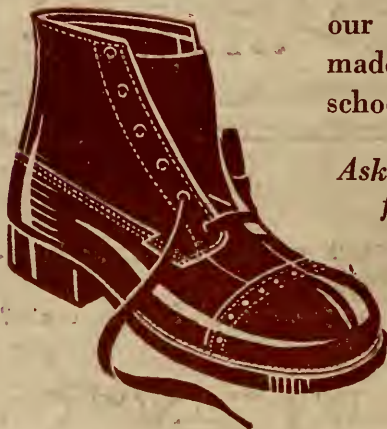
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